

The blessed Jew of Marocco :

O R,

A Blackmoor made White.

Being a demonstration of the true Messias out of the Law and Prophets, by Rabbi Samuel a Jew, turned Christian; written first in the Arabick, after translated into Latin, and now Englished.

To which are annexed a Diatriba of the Jews sins, and their miserie all over the world, Annotations to the Book, with large digressions, discovering Jewish blindness, their refusing Christ, and the many false Christs they have received; with other things for profit in knowledge and understanding.

By Tho: Calvert *Minister of the Word at York.*

And I will powre upon the house of David, and upon the inhabitants of Ierusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced: and they shall mourn for him, as one mourneth for his onely ion. Zach. 12. 10.

But their mindes were blinded: for untill this day remaineth the same Vaile untaken away, in the reading of the old Testament: which Vaile is done away in Christ. 2 Cor. 3. 14.

Contra istos Iudeos non laboro, pugnent contra illos Codices sui, pugnent lex & prophetae; & aut victi & humiliati salvabuntur, aut superbi, & pertinaces punientur. Aug. in orat. de 5. hæresib.

Et si non corrigatur Iudeus, saltem proficiat Christianus. Julian. Pomer. cont. Jud. lib 1.

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To the intelligent and Christian
R E A D E R.



One, I suppose, is such
a stranger about the
matters of *Hierusalem*,
but well understands,
that they in it are

fallen by the edge of the Sword, and
led away captive into all Nations, and
that *Hierusalem* is troden down of the
Gentiles, (and must be) untill the
time of the Gentiles be fulfilled. It is
the fired Beacon of Gods wrath, by
the light and fire whereof he gives
warning, and by the destruction
whereof he gives instruction to all the

Luke 21.

24.

To the Christian Reader.

Disperſi
pala-
bundi,
cœli &
ſoli ſui
extor-
res, va-
gantur
per orbē
ſine ho-
mine, ſi-
ne Deo
Rege.
Tertul.

John 8.
24.

people of the earth, that they beware
Jeſus Chriſt the Son of God be not ſet
up amongſt them for a ſign or mark of
contradiſtion: Heaven will ſet that King-
dom and people up for a ſigne of con-
tradiſtion and curſe, that ſet up Chriſt
& his Goſpel for a contradiſtion upon
earth. If God lay out all his mercy in
his Son, he will lay out abundance of
wrath upon their backes that deſpiſe
him, that brings meſſages of Reconcili-
ation and life from Heaven; and good
reaſon his blood ſhould be upon their
heads, that reſuſe to beleeye and re-
ceive his blood-ſprinkle upon their
heartes; *If you beleeye not that I am he*
you ſhall die in your ſins; and die they
do moſt miſerably and horribly, deſy-
ing and deſyed of Chriſt. Theſe poor
Jews are the Profeſſors of Butcherie
againſt

To the Christian Reader.

against Christ ; they 1. have killed the Lord Jesus, and 2. their own Prophets; 3. they persecuted the Apostles, 4. they please not God, and 5. are contrary to all men ; 6. they fill up their finnes alway, for 7. wrath is come upon them to the uttermost. Now my desire is to shew the Jew before every eye that is tender, *Vt Theatrum vindictæ Divinae*, as the Stage of Divine wrath, and the subject of Christian pitie and prayers, as the onely moving spectacle upon earth for a people and Nation, that have beene *Bajuli supremæ iræ* almost 1600 years, the scorn of Nations, the cursed out-cast of all people, that we may come in and lend our eyes and Hearts to the Apostles fearfull *ecce*, the fearefullest *ecce* out of Hell for mankind ; Behold the goodnesse and

The Jews
miserable
sephenary.
1 Theſ. 2.
15, 16.

καθάρσις
ἀρετῆς, καὶ
μαρτυρία
πανταχῶς
δοξαζομένη.
Isid. Pe-
lusiot.
lib. 2. cap.
157.

To the Christian Reader.

Rom. 11.
22,

Judæi
Diabo-
li fors.
Niceph.
Gregor.
Hist Ro.
lib 6.

*severitie of God, on them which fell seve-
ritie, but towards thee goodnesse, &c. the
Map of mercie to the Gentiles, to us
heathens, made sweet out of their Map
of bitternesse, who swim in a Red Sea
of Blood, and in a Brackish Sea of
wrath and vengeance. If I may pro-
voke Christians to be thankfull for
what God has done for them, and pi-
tifull to the Jewes about the miserie
that lies upon them, I have attained
my aim. The writing has for Author
a converted Jew, whose eyes God ope-
ned to see and know that Just One,
whom his unjust and Hellish-hearted
Countreymen stand out against with
infidelitie and execrations, whose case
he deplores as the onely Hell out of
Hell; he confutes them, deciphers their
curled condition out of the unanswe-
rable*

To the Christian Reader.

able Writings of the Law and Prop-
hets, and shews their evident damna-
tion, for rejecting the great salvation
by Christ. Other things about the
Authour, time of writing, matter, I
shall discourse in the Preface, and other
preparatory peeces to the discourse; to
which I have annexed some large An-
notations, Discourses and Digressions,
for the better understanding of this
great mystrie of Jewish misery. In this
I have imployed some time and la-
bour, and by it shall give account my
vacant seasons (cut off from the pub-
like Ministerie.) are not altogether
spent in idle and ignorant waitings,
but have laboured to acquaint my self
and others with the *magnalia dei*, and to
make it appear, that wee should have
more studie and reading than meerly

for

Plerisq;
moris est
prolato
rerum
ordine,
protinus
utique in
aliquem
latum,
atque
laulibi-
lem lo-
cum quā
maxime
possunt
favorsa-
biliter
excurrere. Quint.
instit.
l. 12. c. de
egressio-
ne. Hanc
partem
πἀρξ-
Cassiv
Graci
vocant,
latini e-
gressum
vel e-
gressio-
nem. Ibi.

To the Christian Reader.

for filling some hours by Preaching. I have alwayes liked that Speech of Cicero, fit for his life that knew no better but Heathen letters, *Non possem vivere, nisi in litteris viverem*; and that of Julian Parabates, the wretched Apostate, (though in this he spoke well) that though he were an Emperour, hee did not so affect to keepe his Fingers neat and cleane, but that they commonly wore a black garment dyed with Inke and often writing. Thus every man is dragged and drawn after some pleasure, to this or that, to spend his time either as an Athenian Townsman, in exchanging reports of novelties; or as an Athenian Scholler, to write and read of things that tend to the Common-wealth of Knowledge and Learning: But we of the Ministry have a Steward

Cicer. in
epist. l. 9.
Papyrio
Pæto,
epist. 178
ἡ πρὸς δα-
κίλῳ ἑστὸς
τὸ καλὰ μὲν
τὰ πολλὰ
ἐχέμεθα
καί.
Julian.
Imper.
in Miso-
pogon.
Some
Christi-
ans have
said so as
well as
Heathens:
Fateor
absq; li-
teris
ἀλλ' ὡς τὰν
ναὶ ὁ βίον.
Erasm. in
epist. ad
Meios
Frares.

To the Christian Reader.

I Steward, to dispose of our spare time better than any of these, even the Apostle *Paul*, who advises, nay, commands, not to one, but to all *Timothies* as well, *Give attendance to reading*, (of *Tim 4. Divine things*) *to exhortation, to doctrine.* ^{13.}

I know many are of the minde of Birds, they love Figs, but they care not for taking pains about planting them, looking to the trees, and gathering the fruits; like Landlords, they would have their Tenants bring them, and <sup>σὺ καὶ φιλῶ
ἀρνέσθαι
εὐτὶς δὲ αὐτὸ
ἐκ ἐθέλων,</sup> then they will eat them, though it may be, they will finde fault then also, because they are not brought in an handsome Basket. For these I leave them to their owne ease and curiositie, and never look for other, but conceited idlenesse being on the Bench, diligence in any kinde shall be condemned, be-
B cause

To the Christian Reader.

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cause they walke not their facile and
common way, to carry the most they
have in the tongue, and to hang a faire
sign of appearance at the door, what
ever be in the house; I need not
begg of such in this (and the like) to be
contemned. I crave of the learned and
ingenious a favorable interpretation,
that if they finde not great things, yet
they will accept good indeavors of him
that would gladly teach himself, if he
by these cannot teach others, these be-
ing the rapt. houres, or the harmlesse
Scholler-rapines from his preaching
Studies, in which I hope to finde some
that will give mee the Eloquent and
holy Pelusots censure; *He that knows
not how to teach, but is very willing to
learn, he is worthy to be accepted.* And
however some doe like that of the
Preaching

To the Christian Reader.

nd Preaching King the best, that of making
ey (and so of reading) *many books there is*
re *no end, and much study is a wearinesse of*
at the flesh; yet we may with as good rea- Eccles.
12.12.
ot son hearken to Paul, as wise as Salo-
mon, to give all attendance to reading;
he neither doth the one crosse the other:
d for Salomon's thought did not intend
n, a non-tearm about the reading of Di-
et vine things, of which his Father had
m said the blessed man should meditate
he day and night, but the Books that hee Olympo,
in Eccles.
e. Gentile Volumes, and Heathenish
fe writings, on which he should not be
ng too eagerly bent, for therein would be
ne more wearinesse to the body, than
nd profit to the soule; and yet even they
are to be used, so as they may be Gi-
ps *beonites*, help to cleave wood, or draw Non pu-
dor est
nil scire,
pudor
nil dis-
cere vel-
le.
to water for the Sanctuarie. Next to
d Scripture, Jewish state, and Jewish
ne learning is to be sought into, as an help
ag to us, as a weapon against them; after
B 2 both

To the Christian Reader.

Proverb.
apud
Pausan.

both which wee doe but grope with a great deal of purblindnes in this Tract, yet I furnish my self with some considerations of their condition, and call upon others to see how the judgments of God are a great deepe. The work in the Originall is none of mine. *Alieno thuribulo rem sacram facio*, I doe but with the Tailor translate the old garment and make it new; yet that has some labour, because it is an old peece, and is brought out of rudenesse, being from good Arabick translated into mean Latin, whence I have it. The Annotations have the more labour, calling me to peruse divers Authors to explaine, and fullier to declare Jewish matters, and to shew how admirably this converted Jew kisses Jesus. What ever wee desire bee accomplished upon earth, this I am sure would make wonderfully for our comfort and Christs glory, that all Jews were converted and spoke with one Lip, as our

Rabb

To the Christian Reader.

Rabbi Samuel of Marocco, that the great sin of sins is the rejecting of Jesus Christ, that all are and shall be cursed as the Jews, that will not beleeve in him, and that this is life eternall to know God, and whom he hath sent, Jesus Christ. O the blessedness of thoe times of the Church of the Jews and Gentiles sweetly commixt in one, when they shall all speake the same Language, *Hosanna's to the Son of David!* this will be as the Resurrection from the dead. O Jesus the fulnesse of Grace and Truth, bring in the fulnesse both of Jews and Gentiles. I make sometimes a digression in the Notes, but I dare say, who duely weighs it, will not say it is a transgression, for it is to good purpose to bring in something, which may allure and benefit the Reader both with variety and with utilitie. And surely I never look into these records of Jewish misery and Divine Justice, but I seeme

To the Christian Reader

to be amazed with the Justice of God, and the hard-heartednesse of that people, that now seem as if they had never known God, nor any of their Seed were ever known of him. O that they would read these Books of their owne converted Brethren, who deale with them by the old Testament, with weapons out of their own Armorie, which they honour and almost adore. How cursed are they, that must either pull out their own eyes, or pull in peeces the Scriptures, or they can no way maintain that Jesus is not the Christ, the promised *Messias*. He mentions very little of the new Testament, for that is Apocryphall to the Jew. We must deal with Heathens that are rude, by reason, & *libro creaturæ*; we must deal with Philosophers and learned Atheists by reason and arguments spunn upon the best Wheele of Wit and approved Authors and witnesses, *ex libro literaturæ*, but with Jews, *ex libro Scripturæ*, the

*Melchior
Cinus
faith,
Habent
pro chri-
sto Ari-
stotelem,
pro Pe-
tro Aver-
roem,
pro Pau-
lo A-
phrodi-
nensem.*

To the Christian Reader.

d, the Book of Scripture of Moses and
o- Prophets is our onely Shield, Sword,
e- Spear and Bow, which never return in
ed vain from the Battell. These our Au-
y thour uses abundantly, and never
e strikes but speeds, leaving the Jewes
h dead upon the place, and slaine with
i- their own weapons. I request the rea-
h ders eyes, but his heart and judgement
w also to goe along with them, he shall
I finde some addition to his knowledge,
s or some exuscitation to his affections;
y he may in the end conclude there is
s some profit by the translation & notes,
t as well as by the Authors first draught,
r and it may be he never had heard of
l the *antographon*, but by the Translator. I
s conclude with that Jewish Apologue,
a *The Clusters of Grapes sent out of Babylon*
l *to implore favour for the Leaves of the*
e *Vine*

To the Christian Reader.

Mitte-
bant (ex
Babylonia) botri uva-
rum ad
implo-
randam
gratiam
pro foli-
is: quod
si enim
non es-
sent fo-
lia, non
possent
subtili-
ter botri.
Buxtorf.
in epist.
dedicat.
ad Ab-
breviat.

Numb.
24.23.

*Vine : for if there were no Leaves, you had
lost the Grapes. Let Rabbi Samuels be the
Clusters, and the Translatours the
Leaves, yet remember you had not
(most of readers) met with his grapes
but for the Translators Leaves. The
Lord perswade Christians to open
their eyes, and earnestly to lay to heart
the Jewish blindness, and as earnestly
to pray, that the Lord would per-
swade *Shem* to come and dwell in the
Tents of *Japhet*, and take away the
Hebrew Vail from the heart, that they
may be turned to the Lord, that there
may be one Fold and one Shepherd :
But *who shall live when God doth this ?**

The



The Preface to the Booke, together
with a large Diatriba or Discourse con-
cerning the estate of the Jews, and
and their miserie all over the
World,

By the English Translatour.

NO way out of the way will it be, in a prefatory Discourse to render the Reasons of putting out a Treatise concerning the State, Condition, and Doctrine of the Jewes in these times, in which the Hearts of men are much erected to looke after and beleieve a Chiliaſme, and the Reigne of a thousand years in glorious posture upon earth, which is much applauded and expected, and that upon too many Jewish Grounds and Arguments; I would with none of these times begin to imbrace divers things in consonancy with them, and some as madd as *Iulian*, bend their faith, or fancie rather, to thinke of a

Qui talia
sentiant
christianos
Iudaizantes
appellat. Hiero.
in Esa. cap.
54. lib. 15.
Rivet. in
psa. 68.
Medeslew-
ish testimo.
at the end
of his day.
Apocalyp.
Iudæia ure-
am atque
gemmatam
Hierusalem
restitu-
endam patet.
Hieron. in
Hier. 19
Comment.

re-edification of the long-ruined Jerusalem, and judge it were none of the worst enterprizes, to go to that unholy Land, and be taken up into Heaven there ; of which imaginations I cannot thinke but that of the judicious Philosopher must needs be given in advice unto such, *Keep at a good distance these waxen opinions from the hot beams of the Sun of Truth, lest they become liquid, and you lose them running away in the melting.* How is the Creation Sabbath taken up, and that of the Resurrection cryed down by divers ? Nay, things strangled and blood for abstinence from them begin to have a resurrection with some, as if Christ were not come to confirme their everlasting Funeralls, never to peep out of the grave again. Out of the Jews, and taking part of Judaisme, sprung up divers of the worst sort of damnable Heresies, and sundry Sects, as the Samaritans, Sadduces, Gorthenians, Jebusæans, Essenes, Doctheans, Scribes, Pharisees, Hemerobaptists, Hossinians, Nazaræans, Herodians, Simonians, Ebionites, Valentinians, Cerinthians, Sethians, Melchisedechians, Arians, Hypsistarians

Longe à
Sole rece-
dite, dum
ceras ha-
bitis opi-
niones. A-
rian, in diff.
1.3. c. 21.

ans, and Mahometans ; which last religion
 was compiled, and abundance of Jewish mat-
 ters thrust into it by some Jews that helped
 Mahomet to make up that confused Chaos of
 a strange Religion and Sect ; so that Ju-
 daisme hath been the fruitfull Mother and
 Nurse, to give both Wombe and Pap to ma-
 ny monstrous Children. There is mention al-
 so of a strange Sect of the Athingani , with
 whom *Michael Balbus* the Emperour com-
 municated , who withall kept firme with the
 Jews in many of their errours, ready to main-
 tain great hopes of the salvation of *Iudas*. It
 will be behoofesfull to shew the cursednesse of
 that Doctrine and people of the Jewes , that
 every one may keepe off from the Tents and
 Tenents of the Jews , which maintain a Dia-
 metricall opposition to the Gospel of Christ;
 for of all sinners and Sects, the portion of an
 Antichristian Jew will bee the most hard and
 heavy. Yet oh the *faeces temporis istius* ! we
 have an Heresie of all the dangerousest and
 subtillest that ever molested the Church
 of G O D , which now holds fast , and

Damascen.
de Heresib.
Postellus
de orbis
Terræ
concord.

Zonar. An-
nal. Tom. 3

Illud vitu-
perandum
est plane,
& intole-
randū ma-
ximè, si qui
genere
christianus
ad Iudæos
desciverit.
Imman-
Tremel.
specular:

cries up much of the Jewes vanitie and unbelief, and in that cries downe Jesus in the truth of his Godhead, and much of the truth of his Gospell. If I should say, that Socinianisme, that black Crow, which hath so great a Nest in all Europe, and withall in England, doth in many things walke hand in hand with Iudaism, I should not need fear that question of the Atheist to be put unto mee, *Quæ machine, quæ serraamenta?* where are your Hammer and Tooles to finish this Worke, and fasten these Nails? Who will but cast his eye into *Socinus*, and Socinians writings, shall finde too great a conspiracy with the Jew, and so may well enter those Doctors and Teachers into their table of suspicions, as being no friends to Christ. I shall give a touch of their wretched harmony in some few things.

Apud
Ciceron.
denatur.
Deor. l. 1

Moses
Ben.
Maim.
de fund.
leg. cap. 1
II. Abra-
vanc. de
cap. Fid.
cap. 20.

1. For the Deitie of Christ the Jew and Socinian speake both with one tongue negatively and blasphemously, which is to us Christians as the Article of the existence of God, and giving existence to every thing; *Fundamentum fundamentorum, & columna sapientiae*; If our

¶ Messias

Messias be not God, then is our faith vain, we are yet in our sins, the foundation of Christianity is taken away, and what can we do? we know the Jew is the old cursed Archer, that shoots blalphemies against Christs Godhead, our subtile Heretick and his followers are not much behinde, denying Christ to be Consubstanti- all with his Father; this is so known as needs not much be insisted on; their books in the very title some of them will trumpet out their infidelitie *de uno Deo Patre*, denying the God- head of the Son and the Spirit.

Joan.
Crellius
*de uno
Deo Pat.
in lib. 2.
Gerhard.
in loc.
com. loc.
de offic.
Christ.*

2. They are both Anti-Trinitarians, going about to weaken and nullifie the Doctrine of the Divine Trinitie of Persons, charging it with the introduction of multiplicity of Gods, or Tritheisme.

Abrah.
Calov.
in Deca.
Dissert.
de Pseu-

3. The Office of the Messias they both confine to the Humane Nature, and must needs, because both deny the Divine Nature.

*do-The-
olog. So-
cin. sect.*

4. The Jew will make Christs Prophe- ticall Office to consist in his new promulga- tion of the Law of *Moses* to beleevers; nor fail the Socinians to tread in those steps, ma-

214.

king the Messias to be *Mosissimum Mosen*.

Grotius 5. Against Christs Priestly Office, by his blood
de Merit. expiating and satisfying for our sinns, both of
& satisf. them are knowne to Saile strongly with their
Christ. best Furniture and Tacklings.
Vide A-
bra. Ca-
lov. in li.

6. Both do say, that *justitia imputata* is
supra ci- *putida*, and that our righteousness is our
tat. obedience to the Law, and our performing
Dantisc. of it; but who will may seek and easily find
edito farr more agreement 'twixt these two, and
#639. much disagreement with the Gospel. In six-
teen points one has made the Collation, and
findes the Jew a Socinian, and the Socinian
too much a Jew in them all. Have we not
need in these dayes, wherein Satan seems to
keep a perpetuall Mart, to vent his Hellish
inventions, take notice of those things, which
may carry us too near the Jew, and too far
from Jesus, and beware we meddle not with
such dangerous folly? And should we use our
best eyes to look at that Hellish callum, and
unconquered Brawn upon the Jews heart, and
see what vollies of miserie have waited upon
their cursed infidelitie, and opposition of the

Sorn

Sonn of God, wee shall finde this the best Bellows in ordinary meanes to blow up our hearts into holy feare, pitie, faith. Feare to stand out in defiance against Christ, lest the Lord sentence us as the Jews, to be a land of execrations, and Anathema's. Pitie towards that wretched generation, that neither Heaven nor Earth looks after. And it would waken us unto Faith, to cleave to, and make much of the Gospel of Jesus Christ, lest we fall as low, being not warned by the example of their unbelief, and the executions of the wrath of heaven gone out against them for it. Of all the writings that decipher their faith and their fall, none do it so punctually, plenarily and particularly, as those that were Jews, but are converted to Christ, they writing things with knowledge and experience, as having long eaten of their Salt, and drunk of their Cup. None have done it with so much affection, as pitying their own kindred and Countrey, and so are the more to be heeded by them and by us. Of whom in all Ages God hath given us some learned Jews
to

to be converted, earnestly to write to and call upon their wretched brethren, to row to land and to harbour in the Kingdom of Christ, that they perish not in the great Ocean of Divine rejection. Besides some Bishops of Ierusalem after Christ, of which divers of them from

Euseb. Iudaisme were brought to Christianitie, we
Hist. Ec- finde *Hegeſippus*, the *Iosephus* junior, to be
clef. lib. one: of later years many, and of great learn-
4. cap. 21 ing have excellently writ against the Iews, as

Nequilius de Lyra about the year 1310. from being a Iew turned Fryar among the Minors, and hath left an excellent confutation of the Iews, about the proving this, that Christ is come, and none other Messias to be expected.

Alsted. In his time *Paulus Burgensis* turned Christi-
Thesau. an also, and writt against Iudaisme. *Elias Le-*

Chironomita, commonly called the Grammarian, left
log. in his Rabbinisme, and entred the Church of
chronol. Christ by Baptism, bringing some thirty more
Kabalist. Iews with him, to be Baptized, about the
year 1517. One *Hieronymus de sancta fide*,

a Iew converted to Christianitie, and became
Hieron. Physitian to Pope *Benedict* 13. at the insti-
de sanct. gation
fid.

gation of the Pope, he writ a book to confute
the Jews, which he called *Hebraemastix, The
Jews Whip, or Hebrews scourges*; in which he acute-
ly and substantially sets upon them, whipping Gefner.
in Bib-
liothee.
them with their own Talmud and best Rabbins,
making their own Authors prove Iesus Christ
to be the onely Messias, and that he is already
come. When he publish'd the book in Spain,
it is said by the clearnesse of his conviction,
above five thousand Jewes were turned to the
Faith, as is mentioned in the Frontispice of
the Booke. This last we have from *Gerhards* Joan.
Gerhar.
in Theo-
log loc.
Comm.
Tit. de
extremo
Jud. sect.
111.
testimonie, for though the Booke is among
us, yet that I have seen wants the Title, and
the Epistle or Preface, if it had any. With
his own Writing he hath joyned that which
Lyra also writt against the Jews.

One *Paulus Ricinus* in the Court of the
Emperour *Maximilian*, of a Jew converted to Gefner.
Bibl.
Christianitie, writ many things against his old
misbelief. *Antonius Margarita* converted in
heart, and Baptized, converts his Hand and
Pen against the Jews. *Ernestus Ferdinandus*,
of a Jew became a Belcever in Christ, writes

a *Flagellum Iudeorum*, A whipp for the Iewes
 There is *Christianus Gerson*, *Ioannes Isaac*, and
 our excellent *Emanuel Tremelius*, born at
 Ferraria in Italie, that sacrificed his holy
 knowledge so well to the Translation of the
 Bible; and one *Paulus Weidnerus*, hath by
 Writings called upon his Backsliding Bre
 thren the Iews, having found Iesus himselfe
 to bid them come and see; besides, there are
 Christians that never were Iews, that have
 sufficiently discovered and refuted the vanities
 of this Apostate Seed of Israel, who have in
 their Writings upon, and against their Books
 at large proved the truth of the Gospell, and
 Christian verities, as *Porchetus de Salvaticis*
 in his incomparable Writings *de victoria con*
tra Hebraeos, out of whom *Galatinus* and
 others seem to have borrowed the most they
 have; as also *Raimundus Martinus*, who writ
Pugionem (a Book so named) against the He
 brews. Such a path hath *Munster* walked in
 in his Annotations on the Hebrew Gospell of
Matthew. *Buxtorfius* (the father and sonne)
 to whose Iewish Synagogue is added a Trear
 tise

Porchet.
 victor.
 contra
 Hebr.
 Parisiis
 1520.
 The no-
 ble Mo-
 nens in
 his Book
 de verit.
 Christiana-
 re relig.

of *Ludovicus Carvetus* a converted Jew, whose calling to Christ was begun and occasioned by a Vision, which gives his Book the name of *Visorum Divinorum*. Our Rabbi *Samuel* of *Marocco* is not altogether to be neglected, who hath brought better stuffe than Yarn or Badgers Skins towards the Furniture of the Christian Tabernacle. Such an one doubtlesse there was, though in the naming of the Rabbins, and those of that name *Samuel*, we cannot finde him mentioned, though many *Samuels* be found, as Rabbi *Samuel Alkali*, *Arcuolto*, *Aben Tybbon*, *Uzeda*, *Iom Toff*, &c. However, and upon what envious grounds soever the Jews conceale his name, and a long time kept hid his Writing, yet our Christian Writers make mention of him, as doth *Gesner*, *Gerhard*, *Glassius*, and *Alsted*, who ranks him among Christian Divines, about the year 1090. * The Book was first Writ in Arabicke, as an Epistle of *Samuel* to Rabbi *Isaac*, intreating him to answer his much troubled heart about his feare that the Jews are accursed for Crucifying Christ, and that he and no

Grotius of the same argument. *Possellus* abundantly hath writ this way in his *Orbis terræ Concordia*. *Euxtorf*. in *Rabin Bibloth*. *Theaur. Chrono.* * This Booke is also to be found put out by *Margarinus B.* in 5. Tome of *Bibliot. patrum*.

other is to be expected for the *Messias*. It was Translated out of Arabicke into Latine by one *Alphonsus Boni hominis*, a Spanyard and Friar Predicant, out of which Latine our English Translation is derived. Three Copies have I seen of it, one a very old one, as I remember Printed at Paris, in which there are but 25 Chapters, the Book being lesse by two Chapters than the other Editions, which have 27 Chapters. In that ancient one there is an Epistle of *Alphonsus* to Friar *Hugo* Master of the Order of the Preaching Friars, which we shall give Translated after this Preface. The other two Copies came out at *Basil*, both put forth by *Henric. Petri*; one of them is the Book called *Micropresbeuticon*, a collection of the Writings of above 30 ancient Fathers, and Christian Doctors, some Greek, some Latine, all little or short Works, among which *R. Samuel* is one; this came forth *Anno 1550*. Another Book, that hath of ancient little Fathers more than the other, came out at *Basil* some five years after, 1555. has this *Samuel* joyned with them also: the old Translation

The two
Basil co-
pies are
with me

calls him *Samuel* the Israelite, born at Fer a
 Citie of the King of *Marocco*, and R. *Isaac* to Joī. Leo African. in descr. Afric. Philip. Cluver. introduct. Geogr. lib.6.
 whom he writes it, is said to be Master of
 the Synagogue, that is in Subinlincia, in the
 same Kingdome, the Copie in Micropresbeu-
 ticon calls it Subiulmenta: now in the King-
 dome of Marocco we can finde no such Ciry
 as Fer; there may be mistake, it may bee
 it should be Fez, which is the principall City
 of all Barbarie, the Metropolis of Mauritania,
 and has the Kingdome of Fez belonging to it,
 and named from it. There may be some mi-
 stake also, for Fez and Marocco are two di-
 stinct Kingdoms, and are both in Numidia. All
 the places almost that the Turk hath conquer-
 ed have either lost their names, or changed
 their names; as Damascus is now called Sham;
 Constantinople, Stambolda; Sychar, Napo- Cluver. Biddul.
 lis; Ierusalem is called Cuts or Kuds; Beer-
 sheba is now named Beer; Engannim, Jenine;
 Argier by the Turks is called Jezaier; and
 Hyppo in Africa where *Austia* lived is at
 this day called Cape Bonne; that which was
 heretofore Hierapolis, is now Aleppo: nay,

very rivers have changed their names, for Tygris is now called Tygil, and Euphrates, Frat; and the Countrey Babylonia goes under the name of Caldar; wherefore it is no marvell if in these dayes we cannot finde the old names of places, seeing either the places are quite destroyed, or their names are changed. For Subinlincia or Subjulmenta wee finde no such names in the most exact describer of those Kingdomes, *Iohn Leo* the African; yet we finde there is a river called Subu, that runs but six miles from Fez; there is a Castle called Subeica, with a Town, and another called Subeita; whether it be Printers mistake, or some Cities and Towns may be destroyed, and their names lost in ashes, that then were known by these names, or how it is, we cannot divine; we therefore leave this Geographical scruple, seeing the most exact *Africanus* doth not help us in it, nor *Ptolomie* in his Tables of Africa. It is well known there are, and since Jewish dispersions, there have been great store of them among the Moors in Africa; there is an exceeding great number in the

In an age
or two
places
are de-
stroyed,
or the
Names
changed

Clenard
in his A-
frican
travels
writes
there are
some
4000
Jews at
Fez, and
some 9
Syna-
gogues,
in epist.
Latom.

the Citie of Fez, the most of their Goldsmiths are Jewes there; and in the whole Countrey the number is very great. When *Ferdinand* drove the Jews out of Spaine, a world of them came into Africa, being born Moors, though by religion Jews. We trouble not our selves to finde out who this *R. Isaac* was, seeing he is not set out with any word of distinction from other *Isaacs*, of which there were many, as *Abarbanel*, *bar Abba*, *ben Abraham*, &c. It was expedient to have writ something about these things of persons and place, lest it should be judged under the crime of negligence, to let all slip without mentioning either head or feet of the body of the Translation and Book, of which we were to give an account.

Leo African. description. Afric lib. 1. As many they write came the out of Spaine, as once under Moses came out of Egypt Cal. Sec. Curio. de Amp. R. D. in lib. 1.

For the matter of the Book it deplores the Jews miserie, their being banished and hated where ever they come, and fathers all upon their crueltie in Crucifying Christ, and their unbelief, still denying to receive him and the Gospell. Now if any ask what is their miserie, and what is the cause, I shall unfold it.

First,

I. First, there is the judgement of God upon omnibus them, they prayed Christs blood might be umbra upon them, and upon their Children, it is so, locis it follows and haunts them where ever they obero, go; few States and Kingdoms entertain them, dabis and where they are entertained, they are kept improbe under, and made to endure very hard things, poenas. the State serving their own ends by them.

David
Ganz in
Tsemac,
David.

In most places they use (if Christians) to distinguish them from others by place of dwelling by themselves, and some distinctive habit, as their own Chronologer tels us, that at Venice such a yeer the Jews were commanded to wear a yellow Hat, that they might be known from Christians. Our *Samuel* tels enough of this wrath of God that doggs them at the

II. heels all over. Now besides this great sinne of murdering Christ once, they have other notorious vices, that will make any Christian Commonwealth first or last vomit them out, unlesse they leave their Jewish pranks. Under *Constantine* they used to set upon those Jews with stones that had left them and turned Christians, till the Emperour by Edict cau-

fed

ed divers of them to be burnt, and withall
 appointed, that if any Christians turned Jews,
 they should be burnt likewise. Many of them
 rebelling, he caused their ears to be cut off.
 They used by craft and by coyne to buy and
 get of the consecrated bread which was left at
 Christmas Sacrament of the Lords-Supper,
 and prick it, burne it, and very basely and
 scornfully abuse it, because they heard Chri-
 tians call it the body of Christ. There are
 two notable stories of this, the one in the reign
 of the Emperour *Iustinian*; the other in *Ger-*
many, where the Jews for that villanie were
 some of them burnt, and tortured with hott
 Pincers; others banished the Diocesse of the
 Bishop of Passaw. You have the story short
 in these old Latin verses, which as a Chroni-
 cle are set up in the Church:

Baron.
 Annal.
 Eccel. ad
 An. 315.

Euagr.
 hist. eccl.
 lib. 4. ca.
 35.

*Anno Milleno quadringen septuageno,
 Octavo sub Udalrico protoflamine claro,
 Affecit flammâ Majestas Patavjensis
 Urbis Judæos tam tetro crimine mota.
 Per quos heu summi transfixa est bestia Christi;
 Extunc flagranti consumpta atrocibus igni.*

Caspar.
 Brus. in
 Laurea-
 co vet. de
 Patav.
 epist. 12.

E

Some-

Sometimes they were accused for poyson-
 ing of Wells and Springs to make an end of
 Christians, sometimes for beggering Christi-
 ans by excessive Usurie and extortion; some-
 times for Clipping of Coyne, for Magique,
 for cozenage, &c. But their cursing of Christ
 and Christians, their cursing of Jews that turn
 Christians, their imprisoning of their dearest
 friends, and laying some foul false accusation
 against them, if they smell that they intend
 to turn Christians, makes them oftentimes in-
 tolerable, some of their Rabbies reading such
 Lectures as these, *A Jew may murder or slay*
a Baptized Jew without sin. So much are they
 bent to shed the blood of Christians, that they
 say a Jew needs no repentance for murdering
 a Christian; and they add to that sinne to
 make it sweet and delectable, that hee who
 doth it, it is as if he had offered a *Corban* to
 the Lord. Hereby making the abominable sin
 an acceptable Sacrifice. But beyond all these
 they have a bloody thirst after the blood of
 Christians. In France and many Kingdomes
 they have used yearly to steale a Christians

Boy

Boy, and to Crucifie him, fastning him to a
 Crosse, giving him Gall and Vinegar, and run-
 ning him in the end thorow with a Spear, to
 rub their memories afresh into sweet thoughts
 of their Crucifying Christ, the more to har-
 den themselves against Christ, and to shew
 their curst hatred to all Christians. Thus they
 incensed *Philip* of France for such a fact, so as
 their Goods were confiscate being Jews, whe-
 ther guiltie or innocent; and some impriso-
 ned, others cast out of the Kingdome. At
Weissenburg in Germany they Crucified a Boy;
 at Verona they did it, and at Venice also, at
Inmestar a place near Antiochia. Our diligent
Foxe hath given us notice that when England
 gave Jews harbour, they got our English
 Children, and sometimes crucified them in
 divers places, as you may finde in Acts and
 Monuments: and he publishes it withall in his
 Latin Sermon at the Baptism of a Jew. There
 is an excellent relation, if it can be proved
 to bear its weight with truth, to shew the
 originall of Child-Crucifying among the
 Jews. *Cantipratanus* saith, he once heard a

Bzovius
ad Ann.
1198.

Socrat.
hist. eccl.
lib 7.

cap. 16.
Foxii O-
liva E-
vangel.
enarrat.

cap. 11.
ad Ro-
ma. An.
1189. in
England
and An.
1141. at
Normb
in Engl.

When
he said
Christia-
no san-
guine, he
meant
Christi
sanguine.
H. Korn-
man in
Mirac.
vivor.
tit. de
Judæis
laboran-
tibus
men-
struo.

very learned Jew, that in his time was con-
verted to the Faith, say, that a certain Pro-
phet of theirs when he was at point of death
did prophesie of the Jews thus : *Know ye (saith
he) this for a most certain truth, that you can
never bee healed of this shamefull punishment
wherewith you are so vexed, but onely by Christi-
an blood.* This punishment so shamefull they
say is, that Jews, men, as well as females, are
punished *cursu menstruo sanguinis*, with a very
frequent Bloud-fluxe. *These words (saith the
converted Jew) the Iews did take with a mi-
stake, for hereupon to heale themselves they
every yeare get the blood of some Christian
Childe, whom they murder ; whereas if they
had understood aright, this sanguine Christi-
ano, was Christs blood that they should get,
which in the Sacrament we receive, to the
healing and saving of sinners, so many of us as
are turned to Christ, we are presently healed
of our Fathers curse.* But alas, they are mista-
ken indeed, to chuse *Barabbas* a murderer on
earth, nay, to chuse *Abaddon*, the murderer of
Hell, before Jesus the Heavenly Redeemer
and

and Saviour of the Souls of Sinners, both Jews and Gentiles that do beleeye in him. A miserable mistake, to shed Christian blood by murder, rather than to seek Christs blood by faith. It was good counsell he gave them, and they must be Co-Heires with Sathan of perdition, unlesse they get this blood. Of Magickall and unlawfull practises they have also beene accused, and their names made blacke with that report. That the Jews were much addicted to the use of Magique, is confessed by R. Elias, in his Thisbi: *It is a custome (saith he) much taken up by us Jewes in Germany, that we make a circle round about in walls of the Chamber where a woman lies in Childbed with Chalk or a coale; and write on every wall, Adam, Heva, Chuts, Lilith;* and he relates, how on the inner chamber door they write the names of three Angels, as *Lilith* taught them. The Chaldee Paraphrast spares not to spread this in Cantic. 8. 3. bringing in the Israelitish Synagogue thus speaking, *I am chosen above all people, because I binde Theophilus to my head and my left hand, and a paper is af-*

vide etiam
am Bux-
torf. Sy-
nagog.
Jud.

Serarius
in cap. 8.
Tobit
quæst. 5.

Vorstii
animad-
vers. in
Pirke E-
liezer.

Coch. in
Sanhedr.

Pet. Cu-
neus de
Heb. Re-
pub. lib.
1. cap. 12.

fixed to the right side of my door, the third part of which looks towards my bed-chamber, that Devils and evill spirits may have no power to hurt

me. Is not this a Magicall paraphrase of that

Theologicall Text, *His left hand should be under my head: and his right hand should imbrace*

me? The same Targum on Cantic. 4. 6. calls it *artem justorum Patrum*, The art of the right-

eous Fathers and Patriarcks. No marvell if

the Jews love Magique, when they make *A-*

braham as well a father of Magicians, and

skilled in it, as the father of the faithfull. As

for *Salomon* they will prove in his booke of

Confessions, that he confesses his use of Ma-

gique, *I gave my heart to know wisdom, and*

madnesse, and folly. Eccles. 1. 17. Their chiefe

Senate the Sanhedrin, among other excellent

parts, they say, must be Artists in this unlaw-

full Art. The originall of that conceit, to spring

from weaknesse in the Jewes imagination of

this required skill in their Judges, may be seen

in *Cuneus*.

Hitherto we have had witnesse sufficient of

their sinnes and wickednesse, and truly their

miserie

miserie follows their sinnes hot foot. Such things as these have made Kingdoms cast them out, and throw them forth like poysons, and sometimes murder them like beasts. Such vertues as these have made it a much canvased question in politickes, whether the Jews and Jewish Sanagogues are to be suffered in Christian Commonwealths, and there are many reasons urged by some why they should not be endured. There is a proverb used to this purpose, *Happy is that Commonwealth, in which there is neither an Abraham, a Nimrod, nor a Naarban*: that is, Which is neither troubled with a Jew, nor a Tyrant, nor a Leper. The Iesuite resolves the case, but such kinde of resolving dissolves the conscience; *A Prince* (say some) *may suffer Jews to exercise Usury, if it be expedient for the Commonwealth, and compell the people to pay them, and keep touch with them; which opinion* (saith hee) *doth not displease me.* Mark what a cleanly and Iesuit-like reason he gives; for (saith he) *it is lawfull to permit or tolerate lesser evils to avoid greater, as is apparent in whoredome.* O the Divi-

nitie

Vide T. Aquin. ad Du-
ciss, Bra-
bant. de
reg. Jud.
opus. 2.
Gerhar.
in Cent.
quest.
polit.
Decad. 9.
Quest. 1.
Licet
permit-
tere ma-
la mino-
ra ad e-
vitanda
majora,
ut appa-
ret in
meretri-
cio. Em-
man. Sa-
Jes. in A-
phorif.
Confes.

Vivo hic
inter Iude-
os, qui lon-
gè magis
mirantur
esse Christi-
anos, quàm
nos mira-
mur esse
aliquos ad-
huc Iude-
os. Quid
mirum ni-
hil sciunt
de nobis,
nisi quod
strenue Iu-
deos com-
burimus.

Clenard.
in epist.

4. *Fez.*

Vivi quidam
sacerdotes
nobis re-
presentan-
tes Domi-
nicam pas-
sionem.

Bern. ep.

322.

Sohnius

super

Psa. 59.

nitie of *Rome*, as Whores are suffered to pre-
vent a greater evill; so are Jews to be suffered.

There are some reasons why they should be
suffered, behaving themselves quietly and ho-
nestly, not oppressing Christians, not cursing
them, not seducing them, not speaking evill of
the Gospell without punishment, not hindring
Jews from turning Christians, not marrying
with Christians, not having any Offices or
places of honour and justice, not refusing to
be subject to Magistracy, distinguished from
Christians by dwelling place, and otherwayes;
thus somewhere it is fit they should be suf-
fered, think the Civilians. For what ever they
be, though a people that seem to be the Sal-
test Pillar of Gods wrath to all the world,
yet we may look on them as a Book of our
Saviours Passion, and when we see a bloodie
Jew, remember our bleeding Iesus. They may
be to us the Looking-glasse of Divine ven-
geance, and better than a Crucifix. They are
to be pitied by men, because there is a pro-
mise of mercy from God, there must be a
blessed revocation, and an happy re-union of

Jews

Jews and Gentiles. We should not utterly
 cast off, whom God has not utterly cast off. Rom. 11.
 Hath God cast away his people? God forbid. 1, 4, 5.
 No, hee hath a remnant according to the electi- Zonar. in
 on of grace. How lavish heaven and earth hath 1. Tom.
 been of their blood I could at large relate, and Annal.
 shew their blood streaming upon the earth all Lip. in
 over the knowne world divers times. After 2. lib. de
 Christs Ascension especially, their first fluxes Const.
 of Blood were the fearfulest that ever was cap. 21.
 heard of. Zonarus will tell us large numbers Euseb.
 of slaine in Jewish warres, to puzzle pretty 1. 4. c. 6.
 Arithmeticians to cast up in figures. But we Et qui
 have Lipsius exactly and shortly telling us the triginta
 number in every place, so many thousands slain denariis
 in civill warrs in seven years, so many in open Jesum
 war with Romans, part of them famisht, part compa-
 drowned, neck-broken, self-murdered, slaine raverant
 with the sword, in all twelve hundred thou- ad per-
 sand, besides ninetie and seven thousand that dendum,
 were taken prisoners by the Romans. As they just po-
 bought Christ for thirty pence, so thirty of stea 30
 them were sold so dogg cheape, as one penny capita
 was the price of so many heads, when they suorum
 er. in A- viderunt
 nuceph. vendi u-
 no de-
 nario ad
 illuden-
 dum He-
 gesip de
 excid Hi-

fell into the hands of the Romans. Gods justice measuring out agreeable to their sin in a Divine proportion, that they might receive the vengeance in a proportionable punishment. See but how many thousands were slain by Emperors *Adrian* and *Trajan*, they banished Jerusalem, commanded not so much as to look back to it, it was not lawfull for them, *Nam quidem specula paternum solum cernere.* Let all the world take notice of what happened to them under the Emperour *Iulian* the Apostate. This son of Perdition, to make the words of Christ a lie concerning the Temple at Jerusalem, *that one stone should not be left upon another*, did give the Jewes leave to goe and build up the Temple again. They give notice of it to all their Countreymen all over the world, they flock to Jerusalem from all parts, every one is free to give much wealth to this Worke, *Iulian* himselfe was liberall to them, that he might do something to oppose Christ, and vex the Christians. So earnest were they on this work, that every one would doe something; almost an infinite multitude of

Zonaras
Xiphilini.

Ruffin.
hist. lib. 1.
cap 58.39

Socrar.
hist Eccl.
lib. 3. c 17.

of men digged and wrought all the day : it so pleased them, that they had made Spades, Baskets, Troughs, Shovels, and such like Instruments all of silver, and made great provision of all materialls. But see the event, a terrible Earthquake rends the earth, and tears up the very old low-laid Foundation of the Temple, a grievous whirlwinde scatters all their Lime, Chalk and materials: Lightning flames from Heaven burnt up their Instruments, yea many men perished, others were much hurt by the Fire, Christ fighting from heaven against these foolish Builders. There were on the night time the figures of the Crosse formed in their garments, which spying in the day-light, as they knew not how they came there, so by no means knew they how to get them out, for they washed and rubbed, yet nothing would take out these Crosses. At length (the Lord following them with wrath, and thus accursing their Work) they gave over, and many were forced to confesse, that this was that God who was nailed to the Crosse by their forefathers.

Theodor.
hist. lib. 3.
cap. 20.

After *Iulian* some of the Emperours drove away the Jews from *Ierusalem*, would not let them so much as abide there, or enter the Citie, so that under *Theodosius* and *Valentinian* their custome was to pay a summe of money, that they might have leave once a year to goe thither, and bewail the subversion of the Temple, in the very day of the year when it was done, which *Hierome* mentions who lived there. *At this day* (saith he) *the perfidious Jews are forbidden to enter Ierusalem, except it be to weep and lament the subversion of their Temple, for which also they are forced to pay money.* As in times past they bought the blood of Christ, so are they now faine to buy their own tears, and may not be suffered to weep of free-cost. See how miserably they are used at *Alexandria*, and in other places, in *Spain*, *France*, *Bohemia*, *Italie*, and their captivity in *England*, and that by the Pen of one of their own Chronologers or Rabbits; and we may conclude with a question to the Jew; O wretches, is not this some payment of that Bond which you sealed, when you said, *His Blood be upon us, &c?*

you

Vt qui
quondam
emerant
sanguinem
Christi, e-
munt la-
chrymas
suas: & ne
fletus qui-
dem eis
gratuitus
sit. Hier.
in com-
ment. ad
Sophon.
cap. i.
Philo. Iud.
in Legat.
ad Caium.
Dav. Ganz

you desired a murderer, do's not the Lord give
you murderers enough? It will be long ere your
blood will ever bee shed sufficiently for the
Blood of Christ.

Under the Emperor *Domitian* it seems the
Jews (by Romans) were forced to beg for their
living, dwelling in the Grove of *Egeria*. *Martiall*
exceedingly mocks them from their Circum-
cision, others altogether disgrace them, cal-
ling them *foetentes Iudaeos*, The stinking Jews,
or, *Breath-stinking Jews*. Every one exercised
his witt to lay some folly or vanitie to the
Jews charge. Because they used to look up to
Heaven praying, they slandered them for wor-
shipping the Clouds as their onely God; and
because they thought them very Asses, they
would make the world beleeve that they wor-
shipt Asses, and an Asses Head of Gold, and
that they withall adored a Swine, which the
Doctor of wantonnesse *Petronius* gives out
concerning them. *Plutark* and *Tacitus* so for-
get their gravitie, that they fall also to these
childish Nuts and Cherrie-stones of the play-
ing Poets, and put upon this Poets jest the

A matre
doctus nec
rogare lu-
dus Mar-
tial. Epigr.
57. lib. 12.
Nil præter
nubes et
coeli nu-
men ado-
rant. Juve-
nal. sat. 14.
Iudeus li-
cet & por-
cinni nu-
men ado-
ret.
Et Cilli
suomas
advocat
auriculas.
Petron.
Arbit.
Some read
Cæli, but
the judici-
ous and
acute Pi-
thæus puts
it in his E-
dition Cil-
li. Cillus,
& apud
Hesychium
κινός est
ὄρε, Afri-
nus.
Vossius de
Orig. Idol-
olat. l. b. 3.
cap. 75.

face of Historians sober earnest, as if it were a very truth, that they worshipped such false and foule, and foolish gods, as a Swine and an Asse: and afterwards they put the Asse upon Christians, as if it were their Deitie, whereupon they were called *Asinarii*, as both *Minutius* in *Octavio*, and *Tertullian* in *Apologet*, cap. 16. stand upon defence against such an offensive absurditie. About Swine the Jews were grievously abused, for they are so farre from worshipping Swine, that it is a mavelvellous unholy and unclean thing to touch and eat them, insomuch as their choice have beene to die, rather then to eate Swines flesh, as will appeare by the booke of *Maccabees*. Why should they worship that which they will not name, accounting it so unclean, that they being to name a Swine in their speech, they avoid the word, and call it [*rem aliam*] another thing, that is, a Swine or a Hogg. It is a miserie to bee forced to see, or meddle with that thing which we do hate and abhorre: yet this people were even tormented in this kinde, for the Tyrants would needs force them to eat

of

Drusus
Cunæus.

of Swine. *Adrian* the Emperour called *Jerusalem Ælia*, and in that gate of the City that leads towards *Bethlehem* set up in Marble the figure of a Swine, an abomination to that nation. I would not charge the Jews falsely, but I think they are often charged with things that Truth gives no warrant for. *Marcellinus* calls them [*fœtentes Iudeos*] the stinking Jews. Some will aver it, that all Jews yeeld a stink and filthy savour to them that converse with them, and that they judge this cannot be helped better then by the drinking of the blood of Christians. One *John Matthias Tiberinus*, a Phisitian that lived at *Trent*, writeth that in the Citie *Trent*, Anno 1475. the Jewes Crucified a Boy there called *Simon*, of twenty moneths old; being taken, they confessed, that one cause was to drink his blood for remedie of their disease. I leave it to the learned to judge and determine by writers or Travellers, whether this be true or no, either that they have a monthly Flux of Blood, or a continuall mal-odoriferous breath. *Tacitus* has a fling at the Jews, and *Hierusalem*, and writes

*Pezel. Mel-
lific. histor.
pag. 2.*

*Amnian.
Marcel.
histor. lib.
22.*

Surius.

Tacit. lib. 5
hist.

Flor. lib. 3.
cap 5.

Horace.

See Offi-
leg. ling.
Hell. cont.
Heinf.
In other
things it is
in vestis,
and imber-
bis, not
investa or
imberba.

writes of their Captains *Hierosolymus* and *Judas*, (what poor and lying things they take up?) from which *Hierosolymus Hierusalem*, he saith, was named. *Florus* must needs throw one stone at them in *Pompeyes Wars*, he saw *illud grande impiæ gentis arcanum patens sub aureo Cælo*; this must be the holy Temple. As for the Poets, they are often calling them *recutitos & verpos*, as doth *Martiall* sometimes, & for incredible things they affix it to a Jews Faith, ----- *credat Judæus apella*. Though this I suppose is not *apella*, that is *impellis*, a *skinlesse* or *circumcised Jew*, but *apella*, or *Apellas*, or *Apelles*, was the name of some Jew well known at *Rome*. *Horaces* Commentators forget their Grammer and Criticks; when they make it an appellative against all Rules, as one may judge. *Tullie* and *Suetonius* both have their girds at the Jews, being made the subject of the whole worlds scommes or scornings. *Seneca* had his jeere for them, though in it he lift up his mouth and Pen against Heaven, as grave and morall as he was, he jeered the fourth Commandement of the morall

Law

Ju. Laws, when he said, the Jews keeping week-
 take ly a Sabbath every seventh day, they did sa-
 he crifice to sloth and idlenesse the seventh part
 one of their whole life and age, which they let un-
 lud profitably slip away. *Plutarch* also is too bold
 reo with the Sabbath of the Jews, making it a day
 for dedicated to *Bacchus*, who was called *Saba-*
 u- *zius*, as if the Jews worshipped that drun-
 es, ken god that day, and not J E H O V A, who
 ws is the holy and onely God. I confesse their
 is feasting and much eating and drinking that
 n- day, together with the name Sabbath, might
 s, lend occasion to the Heathens to slander it for
 ell a day of Bacchanals. At this very day the
 r- *Turks* do bear worse affection to Jews than to
 ey Christians, though they be circumcised as
 ne they are, that if a Jew would turn Turk, he
 ve must first turne Christian, before they will
 b- admit him to be a Turk. And among the
 n- *Turks* it is a word of reproach, and an usuall
 in protestation, when they are falsely accused of
 a- any crime, to acquit themselves, they give out
 d in this manner, *If this be true, then God grant*
 ll *I may die a Jew*; which is a kinde of high ex-

August de
 Civit. Dei,
 Lib. 6. c. 11

Voss. de O-
 rig. Idol.
 lib. 2. c. 14.

Mr. Bid-
 dulphe a
 Protest.
 Preacht in
 his travels.

ecration with them---- At *Zant* (whence we find
have the Oyle called *Zant Oyle*) the Christians that do sojourn there, on good Friday for
throw stones at the Jews who live there, so after
as they dare not come out of their houses all we
that day, and yet abide scarce safely in their trey
houses, for they throw stones at their win den
dows, and doors. Hereupon on Thursday at his
noon the Jews begin to keepe within doors, don
and continue within, not daring stirre out till the
Saturday about noon, the poor people count- Ca
ing it a peece of zeale to be revenged on them nag
for crucifying Christ; though the best re- or
venge they could take, were to pray, as Christ rep
did, *Father forgive them, for they know not what tai*
they do. the

Spectacu-
lum Suev-
per Golda-
sum.

It was a miserable and fore exaction, which sta
in *Germany* some Princes forced the Jews to, vil
to take a solemn oath, and to swear standing th
upon a Swines skin. In contempt and bitter th
purposes, to add unto all their miserie, was ti
this done, knowing they loved Swine no bet- fe
ter than Egyptians loved shepherds. Come w
we home to our own Kingdome, and we shall to
finde

finde the Jews, though very many dwelt in
 the Land, as at *London, York, Lincolne, Stam-*
ford, Norwich, &c. yet miserably used, and
 afterwards miserably slain, and banisht. That
 we may not be strangers to our own Coun-
 trey, let us but inquire, and it will be evi-
 dent, the Jew findes little rest for the Sole of
 his foot in *England*. The Old-Jewrie at *Lon-*
don gives us notice they have been there, and
 the busse stirre that *John Peccham* Bishop of
Canterbury kept in pulling down the Jews Sy-
 nagogues thorowout his Province, till the King
 ordered they should have one Synagogue to
 repair unto in the Citie, but no more. Cer-
 taine it is, that while they were in the Land,
 there were many occasions taken to take the
 staffe and beate them; sometimes vicious and
 villanous things were charged truly upon
 them, for which (after many miseries) at length
 they were wholly banished the Land. Some-
 times there were forged accusations and rai-
 sed suspicions, onely because they were full of
 wealth among them, and some had a desire
 to squeeze all the sweet water out of this

Nic. Harps-
 field in
 hist. Eccl.
 Angl
 odw.
 Lish. Liv.

N. Harps.
Hist. Eccl.
Angl.

Sponge ; and withall they were greatly hated. They were oft-times playing the very Jews, besides crucifying of Children, which *Copin* the Jew of *Lincoln* confest they did every year, when he was apprehended for crucifying a Boy called *Hugh*, of eight years old. They counterfeited Seales and Deeds, they Clipt grievously the Kings Coyn, for which 280 were executed in K. *Edward* the first his reign. K. *Iohn* exacted great summs of money on them, and when he charged upon a Jew of *Bristow* to pay ten thousand Marks, and he refused, the King commanded that every day one of his teeth should be pulled out, till he had paid that sum ; and after he had undergone that sore Penance for seven dayes of pulling out seven teeth, in the eighth day he submitted, and made his purse shew mercy to his mouth. *Henry* (the son of *Iohn*) did as wofully grinde them to powder with taxations and payments. In a tumultuous rising of the people at *London* five hundred Jews were murdered, and many of their houses pulled downe under *Henry* the third, occasioned by a complaint

plaint against the Jews cruell usury, that they exacted more then two pence a week of a Citizen for the loane of twenty shillings. At *Linne* many of the Jews were slain, and their houses burnt, because they set with weapons upon a Jew turned Christian, and had plotted his death, when they next light upon him. At the Coronation of *Richard* the first, the Jews were by Edict charged not to come in the great concourse of the people, neither about *Westminster*, nor the Court, neverthelesse many of them were present, because it was given out they wrought by Magique, or other unlawfull Arts, to do mischief. Among others two chief ones of them (*Iocens* and *Benedictus*) were about the Court, two famous Jews of *York*, the latter of them was called *The blessed Jew of York*; one of them being smitten by the Porter, the Citizens and the Courtiers helping them, fell upon them, and grievously beat and slew them, and in the City was such a tumult, as they fired their Houses, and withall burnt many Citizens Houses, and (as if the Kings Edict had given them power to destroy them

N Harp.
in Eccles.
Hist. Angl.
Math. Par.
in Rich. 1.

them all) who ever fled from the fire they were entertained with weapons and swords by the people, so as a great number perished, that though it were their Jubile and year of remission, yet it turned to be a year of destruction and confusion to them. *Iocens* fled to *Yorke*.

Mr. Foxes
A. & S. &
Monum. in
Rich. I.
He was
baptized
by William
the Prior
of St. Ma-
ries in
York, and
(after his
name) cal-
led William.

Benedictus the blessed Jew of *Yorke* (yet nothing so good as our blessed Jew of *Marocco*) being sore wounded, (to avoid death) offered to be baptized, and was so. But the day after (before the King) he professed he was a Jew, and said he was resolved to die a Jew, and not a Christian. The King said to him, Who art thou ? I am *Benedictus* your Jew of *Yorke*, answered this newly named *William*. Hereupon the King turning him to the Bishop of *Canterbury*, and the rest that had told him he was turned Christian, saying, Did not you tell me he was become a Christian ? they answered, Yea, we did so inform your Majestie. The King then demanded of them, What now shall we do with him ? The B. of *Canterbury* [*minus circumspicte*] very inconsiderately, (yea, and very unbishoply) in his spirit of fury, answered,

If

If he will not be a Christian, let him be the Devils and he will. A Bishop should have spoke more holily, and more charitably or pitifully. The same Jew (not long after) died at Northampton, and was even persecuted after his death, for the Jews would not suffer him to have buriall among them, because he was baptized, and the Christians denyed him buriall among them, because he had renounced his Baptisme.

Roger de Hoveden in Annal. Ric h. 1.

The like miseries and slaughter were the lot of the Jews at *Norwich*, *Edmunds-Bury*, *Lincolne* and *Stamford*, where many were slain at the Fair. They begun with them also at *York*, where was the bloodiest slaughter of them of all other, they being rifled of goods, houses spoyled, their throats cut, without any sparing or pity for age or Sex. They that escaped many fled with their goods and Children into a Castle or house of the Kings, among whom was *Jodeus* that escaped at *London*. They were besieged in the Castle day and night, they offered a great sum of money for their lives, but the people refused it. Then one (very ex-

Mat. Paris in Rich. 1. 2d Jan. 1189.

pert in their Law) rose up and said, *Ye men of Israel, It is better for us to die for our Law, then fall into the Hands of our enemies, as our Law hath commanded us.* All assented unto him, every father of a Family (with a sharpe Rap-
 sor) first cut the throats of their wives and daughters, after that of the whole Family, and cast some 500 of them that were slain, over the Castle wals unto the Christians. The rest within the walls putting fire to the building, the Kings house they burnt and consumed.) The Citizens of York and Souldiers went and burnt all the Iewes houses, and all their Bonds and Bills, containing great debts owing by Christians to them, and seized upon all their wealth & goods. So continually were they persecuting them, till at length in a Parl.
 at Westminster, it was enacted under K. Edward, that all the Iews by a certain day should quit the whole Kingdome, unlesse they would profess the faith of Christ, and betake themselves to some honest Calling, and work with their hands: which was so acceptable an Act to the people, that they gave the fiftenth part of

Parisienf.

Harpsfiel.

of their goods to the King, and they were all
w, thrust out of the Kingdom, to the number of
our some seventeen thousand, or (as some say)
m, 30000 and 500. And thus was this wretch-
ed Chaffe swept out of *England*, and the
nd Kingdom hath since been ridd of them, that
nd openly professe that un-Israelitish way.

In the reign of *Henry* the third, a Jew fell
he into a Jakes at Tewkesbury in *England*, to
il- whom it being offered to draw him out, it
u- being Saturday, (the Jews Sabbath) he refu-
ers sed, lest he should pollute the holinesse of
all the day. The thing comming to the chiefe
ots Lord of the Countrey, he commanded they
on should let him lie the next day too, for the
re honour of the Lords Day, the Christians Sab-
sl. bath, lest he should prophane it; so by abiding
d, in it that day also, he perished. I have heard
uit or read these Verses on it, but I remember
O- not well where, because I finde them not in
es the Historians relating it. The Jews Verse
eir (bringing him in speaking) is thus:

Mat. Paris.
Mr. Foxes
A. G. &
Monum.

H

Sabbata

Sabbata sancta colo, de Stercore surgere nolo.

I honour holy Sabbaths rest,

I will not rise from my foul nest.

The Christian Magistrates Verse answers him thus;

*Sabbata nostra quidem Salomon celebrabit
ibidem.*

O Salomon, because you are wise,

And for the Sabbath so precise,

Lest from your holy Rule you swerve,

You shall our Sabbath too observe.

The like was the lot of a Jew at Meiden-
burg in Germany, that sat two dayes together
in so uncomfortable a place, the one day for
the honour of their Sabbath, the other for the
Christians pleasure, to give honour to ours.

And now (Reader) behold and see, if under
the whole Heaven has been done to any peo-
ple, like as to this people. If it be not as the
Lord said, All people are made the Head,
and they are the Tail where ever they come,
scorned, pressed, oppressed, punished, murder-
red. Iudge whether it were not a happinesse
to our blessed Jew, to have his lot fall among
the

Munster in
Annot. ad
Evangel.
Matth.
Heli. ad
cap. 12.

Deut. 28.

the Christians, and to be baptized in Christs Blood, rather than to be baptized (as the Jews) in their own cursed Blood. By this traversing of Histories and Times, I have laboured to confirm the truth of his demonstrations, that their sin is the highest, because the wrath of God presses them the hardest; that this sinne is the slaying of Christ, that there will be no end of their misery, till they take hold of the skirt of a Christian, and look upon Christ whom they have pierced. This will helpe to illucidate his complaints in his Book, and give us some knowledge of the Jews state without God, without Christ, without peace, without honour in the world. The Book is all Scriptures almost, that they cannot deny, but incur the guilt of Blasphemers, resisting the Old Testament, which they make the ground of their Faith. If they will stand out still, and maintain the proverb, there are five things exceed in stubbornnesse and pertinaciousnesse, *the Dogge among beasts, the Cock among birds, the Goat among Cattle, the Prickthorn among Plants, and the Jew among men,* as one of their

Porchet. in
Vict. contr.
Hebr. lib. 2
cap. 6.

- I.
- II.
- III.
- IV.
- V.

Comper-
tus est quā
ut negari
possit, non
esse, inso-
lentio-rem,
ferocio-
rem, arro-
gantio-rem
populum
sub omni
cælo, quā
Iudei fue-
rint. Luther
in enarrat.
ad Evang.
in die ob-
lat. Christi,
in Tem.

own Doctors sets them forth ; not onely R.
Samuel, but their own Prophets shall rise in
iudgment against them, and say, *we would have*
healed them, but they would not be healed; they
were convinced, yet they shut their eyes, and made
grosse their hearts, and would not be converted.
It by these Relations and Collections I shall
not satisfie all, yet it will please and profite
some, at least the lesse learned Reader
may meet with something he knew not be-
fore : and for the Scholler, I know he that
knows the least will despise it the most. I
have pleased and profited my self, and have en-
deavoured to profite others, by seeking up these
things, if I can but fetch up a Christian sigh
for the Iews sorrow, and bring men to pray,
[*Thou O Lord remainest for ever, thy throne*
from generation to generation; wherefore dost
thou forget the Jew for ever, and forsake them so
long time? Turn thou unto them O Lord, and
they shall be turned, renew their dayes as of old;]
I have attained to what I aimed at. The Lord
soften our hearts to pitie them, his own heart
to have mercy on them, and their hearts, that
they

Lam. 5. 19,
20, 21.

they may plough with R. *Samuels* Heifer, and be inlightned with the saving light of Christ Jesus our common Saviour. I know there is a time appointed by God for their return to him, and kissing the onely begotten Sonn of the Father, and yet we may be guilty of not doing all we may to bring them in, or of doing something which helps more and more to harden them and keep them out. They should not want our pity, they should not want our prayers. For our unmercifulnesse to them, helps more to harden them, and our prayers for them, would minde the Lord of his Covenant, and us of our dutie. Some things there are among Christians, which we should amend, lest by maintaining such things, we make the Jew more and more to abhorre the Christians way; as the painting of God, and setting him out in Pictures, and Sculptures by some image, do's exceedingly alienate both Jews and Turks from us, as they have sometimes confessed; and the Idolatry of some corrupt Christians, as they of the Romish faith, doth much keep them back, who

The cursed divisions and Sects of Christians are a great hindrance of the Jews coming into union with Christ and Christians.

Librum le-
gis, quantū
libet rem
creatam, a-
dorare non
verecun-
dantur.
Lud. Carret
Iudzus
Convers.

Campanel.
in epist. de-
dicat ad
Atheist.
Tium.

hate all kinds of Idolatry, though they them-
selves do in some sort adore and worship the
Book of the Law. Especially take we heed
of calling into question the Godhead of Jesus
Christ, that is to be blasphemously Jewish,
and to harden them in their desperate blinde-
nesse. By Arrianism, and the licentiousnesse
is taken among us that way, we do worse than
Crucifie the manhood of Christ, in Crucify-
ing the Godhead of Christ, and thereby may
sooner perswade the Jews we are comming
to them, then to induce them to come unto
us. For the Godhead of Christ we must hold
it firme, and maintain it, or else we are a
laughingstock to the Jews, and the greatest
Soul-fools that are in the world. As he flat-
teringly called *Lewis* the thirteenth of *France*,
[*Dextrum Messie Brachium*] so we may more
truly call the faith of Christs Godhead [*Dex-
trum Evangelii Brachium*] *The right Arm of
the Gospel*. They may alledge other false cau-
ses, and take scandals that were never given
them, as *the Doctrine of Trinity*, &c. But let
us beware lest a wo be to us because of of-
fences

fences in unholy wayes and works given to them by us, by which the name and truth of the Gospell of Christ shall be blasphemed. Let our conversation within winne them that are without, that they may come to thinke there are divine and rare examples of vertues in the followers of the Christian Faith, as sometimes that cursed root *Julian Parabates* was forced to commend the Jews and Galileans [that is, *Christians*] for giving Alms and relief, not onely to poore Christians, but unto Gentiles and Pagans also in their necessity; and writes earnestly to the Pontiffe of *Galatia*, to build Hospitals for the poor, in imitation of the Christians. O that we could provoke the Jews to crie out, *There is no Saviour but Christ, there is no way of salvation but by Christianitie; Let us come to you, for we see the Lord is amongst you, and you walk holily in his wayes.* It is a strange way of converting Jews by the wicked and loose lives of Christians: I fear me few will be induced to think our Religion the best, because our Christian professors are the worst, and walk in un-Christian

Julian. Imperat. ad Arsacium Pontif. Gal. Epist. 49 Edit. Petavian.

Ex Anton.
Paganutio.
edit. per
Coel-secun.
Curionem.
The lear-
ned womā
Olympia
Fulvia Mo-
rata, hath
translated
also the
story out of
Boccace
his Deca-
meron.

Christian practises. We have indeed a story or two of some Jews that made that an argument for their conversion, but we had need to have better arguments, else we shall convince and convert but few Jews. One of them is of *Abraham* a Jew, that one *Iannottus* (a rich Merchant in *Paris*) did much labour with, being his kinde friend, to perswade him to leave their way, and become a Christian, by being baptized. After many reasonings and exhortings to it, at length he told him he would first go to *Rome*, as the famousest Seat of Christians; (that is Popish) and having seen them he would tell him what he would do. The other with all power of wit and friendship, argued against that course, beleeving their proud, pompous, loose, Atheisticall manners would utterly shipwrack all the hopes of his turning Christian. Yet no perswasions having Iron enough to debarre him, he went and returned; and when the other thought all hopes were vanished, he told him he had seene such wickednesse, loosnesse, and irreligious corruptions of manners at *Rome*, as now he did verily

ly beleeve the Christian Church was the one-
ly beloved of God, and that therefore in his
infinite favour to the Christians, he did pre-
serve and keep them, else it could not be but
they should quickly perish and be destroyed;
and upon this ground he would be baptized,
and turn Christian, as judging some admira-
ble excellency in Christianitie, which drew
the heart of God towards them, when their
wayes were quite against him. The other
Narration is to the same purpose, of a Jew
under the Duke of Saxonic, that being urged
as the former, went first to *Rome*, and return-
ing, concluded he would now be a Christian, for
at *Rome* he saw such filthinesse, and abomina-
ble flagitious practices, that unlesse Christi-
ans were cared for and beloved of God more
than others, our Faith and Religion could no
way stand. I call not for necessitie of belief,
in that I think they are more intended for the
shame of Christians, then to commend this
backward way of Christians to bring Jews
forward to Conversion. O that our light
might shine better before them, that our ho-

Ioan Pere-
grin .Petro
fel in ferm.
Convival.

ly Word of the Gospell, and our Gospelling works might make them fall down on their faces, and worship Christ, and report that God is in us of a truth ; *Vale Synagoga, salve Ecclesia* , farewell the Synagogue of the Jews, welcome O Church of Christ ; farewell Husks for Swine, the Talmud ; welcome the Bread of our Fathers house, the Gospel of Jesus Christ, the onely way, the onely truth, the onely life. How blessed tydings would this be, that ten Jews should take hold of the skirts of

Zach. 8. 23. Christians, and say, *we will go with you, for we have heard that God is with you.*

Thus I have made up this exercitation with excerpted Histories and Testimonies out of approved Authours , for that is the way to delineate the Jews miserie and vanity. It is true, I had other imployment, yet I met with these, not found in the streets , not standing idle in the Marker-place ; and I affirm , that the asserting of Gods free grace against the Roman Antichrist, and Christs Divinity and Mediatorship , against the Jewish Pseudo-christs, is as proper a part of our Ministeriall Office,

Office, as any else we performe. I conclude
with that of John, wee know that the Sonne of
God is come, and hath given us an understand-
ing, that we may know him that is true, and wee
are in him that is true, even in his Sonne Jesus
Christ: This is the true God and eternall life. 1 Ioh. 5. 20



The Epistle of Friar Alphonsus, of the
Order of the Preachers, (who first tran-
slated the Booke out of Arabicke into
Latin) to Brother Hugh Master of the
same Order, concerning the Book.

To the most reverend Brother in Christ *Hugo*,
Master of the Order of the Fryar Preachers, the
most worthy Professor of Divinitie, your humble
Alphonsus, Boni hominis, (or Goodman) Spanyard,
promises you confidence of devout and prompt
obedience.

Since according to my meannesse and insuffici-
ency, I am not such an one, as for knowledge,
either for you, or to you, can effect any great thing,
or assist such a worthy Father in your labours and

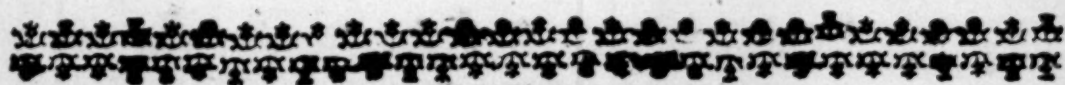
cares, which for the quiet of us all, and peace of our Order you sustain in the Court : For some comfort and ease of pains, I send you (as a small gift) this ancient little Treatise, by a new Translation of Arabick rendred Latin, and by me interpreted, which of late came unto my hands, that before of long time has been concealed and hid. Now it is to be observed, that among the Jewes they make it a grand boast and honour, if a man be skill'd in Arabick learning, both because those letters are of much use with the Ancient Philosophers, and because in that Character they more confidently convey their secrets, which they would vail from others, that Tongue being in acquaintance with few Iews, and fewer Christians, For which cause I judge this Jew (the Author of this Book, being but a Catachumenus and novice Christian) writ it in the Arabick, and not in the Hebrew tongue. However (sooner or later) all things that are hid shall be revealed, according to the saying of our Saviour.

In translating this Book the Bible authorities (brought by the Jew) I have writ in their proper places in Latine, like as they were in the Arabick, not following our Translation according to S. Hierome, but as this Jew gave them when he composed the work. This I did, that none might charge mee for presuming addition to, or diminution from, or alteration in the Text. In

this

this all that are expert in Arabick will witness for me. And this I say, that the Jew treads not in the footsteps of our Translation, as will be evident in the processe. I thought I was bound to expresse him in Latine, according as he speaks in Arabick, as near as possibly I could, and observe his order, otherwise I might come to merit the name of a Corrupter, rather than an Interpreter of this Book. Nor would the Jews, seeing this Book in both Tongues, lye under so much conviction by it, if they should see a disagreement and disaccord betwixt the Arabick and Latine testimonies. To my comfort, O Father, Lord and Master, this is the end I aime at. Our Lord Jesus Christ keepe you many yeers in our Order in his grace and love. Written at Paris by the hand of your humble servant

Fryar Alphonsus.

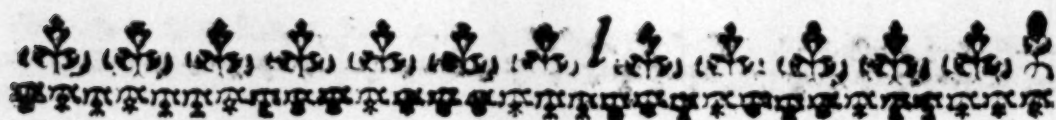


The Preface of Rabbi Samuel to his Book of the coming of the MESSIAS, as already past.

Samuel the Christian to Isaac the Israelite, healeth.

THe Lord preserve thee, O Brother, and keep thee alive till this our captivitie come to an end, our dispersion be gathered together,

gether, and our hopes draw near, and God set the Scale of his good pleasure upon our life, *Amen*. I know [and that upon experience] that the fulnesse of the knowledge of our time is in thee, and thou art the hope of our satisfaction in the clearing of the doubts about the Law and Prophets, by thy glorious expositions: Wherefore I [much desiring to be made partaker of thy Doctrine] do now open unto thee the very secrets of my heart, in those things I finde in the Law and the Prophets, about which my soul lies under great anxietie and fear. Hence it is I make my recourse to thy abundant knowledge and wisdom, and send to thee this little Book, hoping through the will of God, to be confirmed in the truth by thee, and to have my judgement cleared in the things are doubtfull.



The Argument of every Chapter in the Book.

Chapter I.

1. **W**hy the Jews are under the wrath of God.

Chap. II.

2. He proves they are dispersed for some grievous sin, in which they are, and argues against observation of their Law.

Chap.

Chap. III.

3. *All the Jews observance of the Law, is unacceptable to God for the sin in which they are.*

Chap. IV.

4. *He shewes they are in blindnesse.*

Chap. V.

5. *The Jews deceive themselves and others.*

Chap. VI.

6. *What the sin is for which the Jews are in Captivity.*

Chap. VII.

7. *That the Just JESUS, the God of the Christians, was unjustly sold.*

Chap. VIII.

8. *How the dispersion of the Jews (according to Daniel) came to passe after the death of JESUS.*

Chap. IX.

9. *That there are two advents, or comings of CHRIST.*

Chap. X.

10. *Of the first coming of CHRIST.*

Chap. XI.

11. *Of the second coming of CHRIST, that he will then judge with power.*

Chap. XII.

12. *Of the Ascension of CHRIST.*

Chap. XIII.

13. *He more strongly proves the corporall Ascension of CHRIST.*

Chap. XIV.

14. *Of the Jews blindnesse, who neither understand, nor beleeve that CHRIST is come.*

Chap. XV.

15. *The Jews blindnesse and incredulitie about CHRIST was foretold by the Prophets.*

Chap.

Chap. XVI.

16. He shews the Jews reprobation for perfidiousnesse, and the Gentiles election by faith.

Chap. XVII.

17. Of the quickning and giving life to the Gentiles, and slaying of the Jews.

Chap. XVIII.

18. How the Gentiles quickned by faith have pure observances in their New law.

Chap. XIX.

19. Of the choosing of the Apostles in place of the Prophets.

Chap. XX.

20. Of the casting off the Sacrifice of the Jews, and choosing the Sacrament of the Christians.

Chap. XXI.

21. God hath refused the Fasts, Sabbaths and Sacrifices of the Jews, and chosen them of the Christians.

Chap. XXII.

22. He proves the abjection of the Synagogue, and the election of the Church by the Lords word to Rebecca.

Chap. XXIII.

23. He proveth the same thing by the Word of the Lord to the Prophet Malachie.

Chap. XXIV.

24. He sheweth the Christians manner of singing is acceptable to God.

Chap. XXV.

25. The Jews unjustly finde fault with the Christians practise of singing.

Chap. XXVI.

26. He proves the Apostasie of the Jews from God.

Chap. XXVII.

27. Testimonies of the Saracens concerning JESUS, and Mary his Mother.



A Table of the Digressions in the Annotations to every Chapter, wherein divers things of consequence are insited upon, Historicall and Theologicall.

1. **A** Digression about the inquiry of that great and particular sin of the Jews, for which they have been, and are in this long captivitie. Chap. 1.
2. A second Digression handles the Titles and Elogies of Christian and Jewish Doctors.
3. The studying of Rabbins and Jewish learning is asserted and vindicated, as needfull and profitable for Divines.
4. Of Jews Sacrifices and Services Legall, not intended to be perpetuall, but to be abrogated. Chap. 2.
5. That Daniel was not onely an Hagiographer, but a compleat and true Propbet. Chap. 3.
6. Of the 53. Chapter of Esay fitting none but CHRIST, confessed by Jews themselves. Chap. 7.
7. The Epithite [Iust and righteous One] ordinarily given to JESUS CHRIST.
8. Mis-interpretation of Zach. 14. Malac. 3. corrected. Chap. 10.
9. The Application of Psalm. 24. corrected. Chap. 12.
10. The 63 of Esay vindicated at large from the mis-application of it, and the vulgar mistakes of our common Divines.

11. Of the Jews care to preserve the Writings of the Old Testament from losing or corrupting.
- Chap. 13. 12. A discovery of what is meant by the Prophet Aser, that it is not ~~Hebrew~~ but ~~Hebrew~~.
13. Reasons for that Scripture, A woman shall compass a man, Jerem. 31. to be understood of something else than CHRIST'S Incarnation.
- Chap. 16. 14. Of the Jews proud and horrible contempt of Gentiles, and Christians.
- Chap. 20. 15. Of the Sacramentall Crama, or mixture of Wine and Water.
- Chap. 23. 16. Jewish blasphemies and foul speeches against CHRIST, Gospel, Christians.
- Chap. 26. 17. A large Historicall digression, reckoning up the chief faults of the Jews, the Jews have since CHRIST'S time been deluded with.
18. A large discovery of Jewish follies about the time of CHRIST'S coming, when it should be, and whether he be yet come or no; and what kinde of one their Messias should be.
- Chap. 27. 19. The strange stubbornesse and cursed obstinacy of the Jews is discoursed on, and laid out.
20. A censure on the Alcaron, the Mahometans Gospel.
21. The Creed of this converted Jew, made out of the Chapters of this ~~Book~~, or demonstration of the Messias.

A
 DEMONSTRATION
 OF
 The true Meffias.

CHAP. I.

*Why the Jews are under the
 wrath of God.*



Desire (O Master) my
 conscience may receive
 some satisfaction by thee,
 out of the Testimonies of
 the Law, the Prophets, and
 other Scriptures, about this
 point , namely , How it
 comes to passe that we Jews, our whole Na-
 tion, have a generall great stroke of God upon
 us in this Captivity, which now holds us, and
 which we may well call Gods perpetuall
 I 2 wrath,

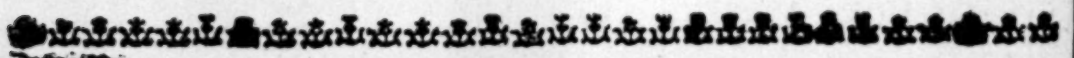
Dan. 9. 12.

wrath, because it findes no end. The Wheel of time hath now spun a thousand years, and more, compleatly, since that *Titus* first led us Captives. We are not ignorant that our Fathers worshipt Idols, and slew the Prophets, and cast away the Law of God; yet for all these transgressions, the smart of Gods smiting hand did vexe them but with a seventy years Captivity in *Babylon*, and when that set term of time was runne out, he was appeased with them, and brought them back into their own Land again. And at that time, according to the suffrage of the Scripture, the anger of God had then the bitterest and strongest Ingredients of his wrath mixt with it above any precedent times reckoned in that holy Volume; notwithstanding, as is already said, the punishment of so great sinnes laid upon them no longer then seventy years. But now, O Master, that wrath which at this present punishes us, is a sentence without a period, neither in all the Prophets is there any end of it promised. If we would thus shift it off, and say, That the wrath in which we are now deep plunged, is a continuance of that wrath, which brought the seventy years misery upon us, seeing that served to satisfie for the forementioned sins of our Fathers; in so doing we should go about to charge God with a lye, which

which be farre from us to attempt, knowing that the true and glorious God did by his prophets stint that Captivitie, within that number of years. Whereupon such an answer would prove a nullitie, a meer evasion and excuse, not fit to be propounded before those who have any intellectuals. Further, if we shall go on to say, That God in that transmigration made a division of mercy and justice, had pitie on one part of our Jewish generation, shewed no pitie to the other part, and those on whom he had mercy, he brought backe to re-edifie the Temple, as saith the Prophet *Jeremie*: and if we shall say, that we are that unhappy remnant, to which he shewed no mercy, then will the Christians say to us, That because God shewed mercy to them that worshipt Idols and slew the Prophets, therefore he should have mercy on us also that have not so sinned. Besides, when our Fathers sinned, the punishment of Divine Revenge kept within the bounds of certain years, wherefore then is it, that we, who have not so sinned, have a punishment without bounds and limits? It is a long and undated punishment in which we lie fast bound, it is now a thousand years old, and yet neither in the Law or Prophets can we finde an end of it, or spie any grave wherein it shall be buried. Wherefore

Jer. 25. 29.

- I. O Master, laying these grounds, that God hath punished our Fathers for Idolatry and Prophet-killing, and in the Scripture their sinne and punishment are both recorded: seeing God uses not to punish the same sin twice, then the seventy years captivity must be the punishment of the foregoing sins.
- II. Again, it not being usuall with God to lay on an universall Rod, but where there hath been an universall sin, it must needs follow, that after that captivity we have generally committed some greater sin before God, than either their Idolatry or Prophet-slaughter, weighing and proportioning their 70 years punishment and no more, with our thousand years captivity and more, who are still a wretched dispersion thorow the the four quarters of the world. Yet what ever falls out, we are Gods people, and belong to him. Now because no excuse can evade what I have said, answer me directly to it.



CHAP. II.

He proves they are thus dispersed for some grievous sin in which they are, and argues against observation of their Law.

Suppose, O Master, that wee are in some great sinn, yet now I request thou wouldst

wouldest certifie me in this ; if after God scattered us out of Jerusalem , and sent us into this long and lasting captivity for that sin, why do we of our own authority , and proper motion of our own will, without any speciall mandate from God, observe some Legall Rites , and do not keep Circumcision , the Sabbath, and other Ceremonies that we hold, according to the Law of *Moses* ? We know that from the time in which *Titus* destroyed the holy Citie, and by combustions turned our Temple and Libraries into ashes , dispersing us in that Captivitie, that ever since Sacrifices, Oblations , and whole burnt-Offerings have quite ceased , God not making promise to us by any Prophet , in any Prophecie , or by any certain revelation, that we should any more return to our forsaken *Ierusalem* , to be in our former state, nor giving us any precept to keep and hold our former Observances. Hence it seems by due consequence to follow, that these foresaid observances which we keep, we received them not of God , but of them that were under the wrath of God. Yea, thus our Adversaries (the Christians) shall justly say unto us, Like as you observe Circumcision and the Sabbath, and do read in your Synagogues the Books of *Moses* , without any command from God, why do you not as well

He blames their observing of Circumcision, Sabbath, &c. for their traditions and additions, more then they finde in *Moses* his Law.

in

in like manner take up again your sacrificing, and make to your selves a Priest, a King, a Prince, why use you not holy Unctions and Incense? why build you not Altars, and keep your Ceremonies, and many other things contained in the Law, as well as Sabbath and Circumcision, and many other things, which by your own Traditions and Will-worship, not commanded of God, you do retain? Thus both wayes is the Lord offended by you. These afore said Rites, if you observe them contrary to the Will of God, or if you say it is Gods Will and his good pleasure that you should do them, (which is more than you can manifest) why omit you those afore said Rites, which you may use as well as these? Let it be granted, that the Kings of the people, to whom you are subject, do not permit you; yet seeing they permit you to retain Circumcision, your Books, Synagogues, and other things, they would suffer you in many other things as well as these.

To these Arguments, O my Master, a sufficient answer is farre to seek amongst us: yet in all events we belong to God.

CHAP. III.

All the Jews observance of the Law is unacceptable to God for the sinne in which they are.

WE E have found, O Master, what the Lord speaks by the mouth of his Prophet *Zacharie*, concerning that first short captivity: *These things saith the Lord God to the Priests and people of the Land, when you fasted and mourned in the sixth and seventh moneth, the whole time of your seventy years, you understood that you fasted and mourned to me, but I would not have any such fast from you.* [Our Translation hath it otherwise, but I purpose to set out in writing the authorities which Rabbi *Samuel* brings, as they are in the Arabick, not as we finde them in our Bibles] In the fore-mentioned words, O Master, the Lord intimates, that while we Jews were in that seventy years Captivity, we were without his Law, because in the Law we neither had nor have any Fast, as we have other observances; yea, in like manner we were without Circumcision, and Sabbath, and doubtlesse all these things are nothing worth, whiles Gods wrath abides upon his people. That first wrath of God was short, extending to 70 years onely; but this, in which we now are, is a thousand

The words
of the first
Translation,
Alphonfus the
Spaniard.

Isa. 54. 7. 8.

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years

years long, and upward, and none of the Prophets let us see an end of it. This causes my fear, O Master, that as the Lord cast our Fathers into that short Bondage and Captivity without any Legall Observances, their Fastings and all other Rites being abhorred of the Lord, till the set time of their punishment was expired; so in this our last Captivity, we may be devout in observing all our Legalities, and yet the Lord will not accept any of our Works. Greater therefore for certain is our sinne, than that which carryed our Fathers into *Babylon*: and thence it is, that the wrath of God is greater which is upon us, and consequently our works are lesse acceptable, and we in the eyes of the Lord more abominable. The slaughter of Prophets, the worship of Idols procured them their seventy years captivity and no more, but we are captives for a great sinne, yea, surely ours is the greatest sin, which is thus punished with a childe of years, and makes us miserable millenaries and more. Without doubt, O Master, the Prophet *Daniel* speaking from the Lord, means of our Captivity, when he calls it the *Desolation*, *He shall make it desolate, even till the Consummation*, and that determined shall be poured upon the desolate. The first Captivity is called but a *transmigration*, because after a short

Dan. 9. 27. *Consummation*, and that determined shall be poured upon the desolate. The first Captivity

short time they were brought back with honour to *Ierusalem*; but this is called a *perpetuall Desolation*, in which for certain God will not have mercy on us, as he had on our Fathers in *Babylon*. And this is two wayes evident. I. The Prophets ceased not to comfort them, and give them promises of deliverance. II. Though they were in captivie, yet were they all together. (and company alleviates an evil.) Now for the first, we finde not a syllable of any Prophetickall promise for us. And for the second, our case is aggravated, to make us higher graduates in misery, we are not Bondslaves in company of one another, but we are a dispersion thorow all the Kingdoms of the World. Notwithstanding we are in all events the Lords.

C H A P. IV.

He sheweth the Jews are blinde.

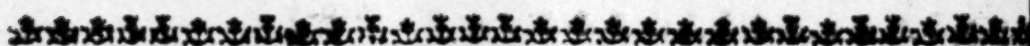
A Marvellous thing to me is this, O Master, that all of us are brimm full with continuall hopes of our freedome from our captivie, our Lipps doe alwayes mention it, our Tongues know no vacation, but are ever talking of our return to *Ierusalem*, wherein we are no other than blinde men, or meer deceivers of the simple. For look to the time since our

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dispersion

Dan. 9.

dispersion by *Titus*, and where did any Prophet appear with any prediction or promise of our return? nay, did any Prophet since that seventy years hard apprenticeship, name any other end of our Captivity than the Worlds end? The consummation of the World must onely consummate our Captivity, and *Daniel* to that purpose names it *an endlesse desolation*. This, this, O Master, is still my fear, our sin is the greatest, because our smart is the forest, a sin which farre exceeds Idol-worship, and Butchering of Prophets, for which our Fathers before were punished. And if God will shew no mercy to us living, we persevering in the same sin, so will his mercy be farre from us dying also. Yet this nothing can prevent, that we belong to the Lord in every event.



CHAP. V.

The Jews deceive themselves and others.

I.

ME thinks, O Master, we notably gull both our selves and others, because in the Books of the Law and the Prophets, we have the Lords promise frequently of freeing our Nation, and of gathering us together again from all our scatterings. Now these promises lookt into with a well advised minde, it will appear they were all, 1, Either com-

pleat

II.

pleat before, and in the seventy years; or, 2, that these promises were totally hindred from fulfilling, the sins of them, to whom they were made, being an impediment to their impletion. An instance, O Master, I give in those few words spoken by *Ezechiel*, *If ye will do my judgements, and keep my Commandments, then will I gather you from the foure corners of the earth, I will lift you up, and bring you throu the Sea, yea I will make you return unto your holy House.* Behold, that which the Lord promiseth us by *Ezechiel* in these words, and other places of his Prophecie, it was many times fulfilled before the seventy years captivity, as all such promises of the Lords, whether greater or lesser contained in divers places of the sacred Volume, were compleat and fulfilled, before we fell into this last captivity, which has no bottome, though we have been more than a thousand years in it, yet in none of the Prophets can wee finde it has a bottome. And where any promise of God treats of freeing and gathering together, it is not to be understood of this perpetuall bondage, but of those tribulations and dispersions before the seventy years, but after them there is not the least inkling of a promise, to gather us from our scattered estate. Of necessity therefore we must take it to us, that we have commit-

Psal. 76.

Exod. 32.

Numb. 20.

Deut. 9.

1 Sam. 4.

Gen. 17.

ted that great sinne since the forementioned years, in which sin we now are and obstinately persist, for which the Lord so endlessly punisheth us, else the Lords wrath could not so long time have held in his mercy from us. Through the course of Scriptures, we may perceive our forefathers punished for their sins before seventy years, out of many I select these few examples. Our Elders sinned (before that time) who came out of Ægypt, the Promise therefore made to them, had no place in them, for they perished in their sins in the wilderness. *Moses* sinned at the Waters of strife, and that sinne bolted him out from entering the promised Land. *Aaron* sinned, and he bore his punishment. *Eli* the Priest sinned, and he broke his Neck for breaking Gods Command, and his Posterity lost the Priesthood, though God had promised it them for ever. Such promises as these, are to be understood with this caution alwayes, *they shall be fulfilled, unlesse for their sins they promerit another reward*, as is plaine in the Kingdome of *David*, when his Posterity after the flesh fell short of the Scepter, even as the true and glorious God promised *Abraham* and his Seed they should possesse the Land for ever, yet they often were at a losse of it for their sins, and the Lord often restored it to them again, untill this last great losse of

of it. Now a thousand years and above are gone over our heads, and our hopes of recovery are vanisht with them, because we still abide in that sinn, by which our Land is lost and forfeited. This is among wonderfull things, a grand one, O Master, that all of us with one Lip consent to this, that since the fore Servitude in *Babylon*, it must needs be, that we have sinned against God some great sinne, and yet none can pick out what this great sinn is, for which we have been laden with such a masse of misery : Or if any of us have knowledge of the cause, and our sin which hath thus engulphed us in these deep evils, yet what are we the better ? The secret sticks in his owne breast, he doth not declare it to his neighbour. Or what is himself the better for knowing it, whiles he turns it not to his own profit, for we all do still lie flat upon the ground. Clearly we do all see, that in the foresaid Captivity God remained with our Fathers in his Prophets, *Jeremie* and others, he gave them *Salathiel* for a Leader or Captain ; they had both Princes and Priests, which went with them out of *Babylon*, after the time of their repentance (or doing Penance) was finisht, and having got their God appeased, they built *Jerusalem*, the Temple, and other Cities, and the Lord powred upon them his mercies plentifully.

teously. In this our Captivitie all appears with a stranger face, it is manifest that both God and Prophet hath forsaken us, neither of these are with us. Wherefore, O Master, this will I make my task, I will exactly enquire, and uncestantly search out what that great sin is, which hath cast us into this thousand years slavery and more, (in which we are cloathed with desolation) being without Prophet, without King without Priest, without Altar, without Sacrifice, without Oyntments, without Incense, without our Purifications; yea, in one word, we have ingrossed to our selves the abhorring of God in heaven, and the contempt and abomination of us with the whole world, and all men on earth. Yet for all this misery that reignes in our estate, pride reignes in our heart, in our own conceits we preferre ourselves before all the world besides. Concerning which thing what my judgement is, O Master, I will make known to thee. Nevertheless what ever fall out, from God we cannot finally fall off.

CHAP

C H A P. VI.

*what that sin is, for which the Jews are
in Captivitie.*

NOW, O my Master, I am in great fear, that that sin, for which we are in this desolating Captivitie, is that of which God speaks by his Prophet *Amos*, saying, *For three transgressions of Iudah, I will turn or translate Israel.* Amos 2. Note that our Bibles have it, *I will turn away*, The words of the first Transla- here he hath it, *I will transfer or translate*, and tour, Al- it is better so for his purpose] *and for the fourth I will not translate them, because they sold* phonius the *the righteous for silver.* We indeed, O Master, Spanyard. according to our Doctrine, make this *righteous One* to be *Ioseph* the son of *Iacob*, who was Gen. 37. sold by his Brethren into *Egypt*: and this would I hold for true also, but that the Sacred Writ makes this sin of selling, the fourth for number among the sins, or transgressions of Israel. The Christians themselves (to whom the studie of Sacred Volumes seems to be delivered & committed of God) do answer to our foresaid interpretation, that the selling of *Ioseph* by his Brethren, is the first, and not the fourth of Israels sins or transgressions. The second sin they make the worshipping of the Calf in *Horeb*. The third transgression is the slaughter

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of the Prophets, for which we served as slaves seventy years in *Babylon*. But the fourth transgression of Israel, *the selling of the Righteous*, this they say is plainly meant of J E S U S, who was, according to the very letter, sold after that afore said transmigration. And we, O Master, if we mean to maintain as Authentically our own Doctrine, and stop the Christians mouths with a sufficient answer, this of us must be undertaken, and made good, that divers transgressions of Israels did precede this of *Josephs* selling, so as to make it fall in the fourth number. Which thing we cannot uphold, the testimony of the Book of *Genesis* making sore against us, which sets the selling of *Joseph*, as the first transgression of the Children of Israel. The Prophet *Amos* also expressly makes appear, that the fourth sinne was the selling of the righteous One, for which we have been Captives, and of which the Lord with a fearfull Commination speaks, that he will never bring us backe again into the Land of Promise, saying, *And for the fourth I will not translate them, because they sold the righteous for silver*. To me it is more then manifest, that for the selling the Righteous, the fourth sin, we are righteously punished: and now more than a thousand years are past and gone, in all which time we do no good, nor prosper

prosper at all among the Gentiles, nor remains there any hope, that we shall do any good at all.

CHAP. VII.

That the Just Jesus, the God of the Christians, was unjustly sold.

A Marvellous horror, O Master, hath surprized me, and I quake to think, that this Righteous one sold for silver, according to the Prophet *Amos*, is JESUS, whom the Christians worship. And further I fear, that the testimonies, which I meet withall in the Prophets, are concerning him, and the Christians in their Doctrine do very apertly, and aptly apply them to him. *Esay* the Prophet saith, *Ah sinfull nation, a people laden with iniquity, a seed of evill doers, they have forsaken the Lord, they have provoked the holy One of Israel to anger, they are gone away backward.* The same Prophet saith, *As a sheep led to the slaughter is dumb, so he opened not his mouth.* He saith, *hee was a man of sorrows, and acquainted with grief; he was despised of men, and (for this) we esteemed him not; he was offered up, because so his will was.* He was taken from prison and judgement, and who shall declare his generation? For the transgression of my people have I smitten

Isa. 1. 4.
Isa. 53.
Hierome after the Hebrew so reads it, oblarus est quia ipse voluit. vers. 7.

L 2

him,

him, [and he made his grave with the wicked, and with the rich in his death] and he shall give those that injured him for his burying, and the rich for his death. I fear, O Master, that these injurious doers were our Fathers, and these rich ones were Pilate and Herod, Annas and Caiaphas, according to that the Prophet David saith, *The Kings of the earth set themselves, and the Rulers take counsell together against the Lord, and against his Anointed.* By the Kings we understand the aforenamed; by the Rulers, our Fathers and Ancestors. I fear, O Master, this JESUS is he who was sold, and chopt, and changed for Silver, of whom Zacharie, Amos, and other Prophets write. Of him Esay the Prophet speaks, *He bare the sinns of many, and made intercession for the transgressours.* I fear, O Master, that this JESUS is that righteous One, of whom David speaks, *They gather themselves together against the soule of the righteous, and condemn the innocent blood, and for this God shall cut them off, yea, the Lord our God shall cut them off.* Again, I fear, O Master, J E S U S is that Just One, of whom Jeremie speaks, saying, *He is the man, and who is there that understands him; or knows what he is?* In his Lamentations also, *The beautie of our countenance, Christ our God, was taken for our sins, [otherwise with us, The breath of our nostrils,* the

Psa. 2. 2.

Zach. 11.
Amos 2.
Esa. 53. 12.

The Author hath it, Dele-
tati sunt.
Psa 94. 21,
23.
Jer- 17. 9.
The Sep-
tuagint
reads the
last part of
the Verse
thus, Ho-
mo est quis
cognosceret
eum?

and the Anointed of the Lord, was taken in their pits] of whom we said, Under his shadow we shall live among the heathen. I fear this is that Just One, of which Zacharie speaks, It shall be said in that day, *What are these wounds in thy hands?* Zach. 13. 6, 7. And he shall answer, Those, with which I was wounded in the house of my friends, and my shepherd lift up his sword upon me. [With us it is, *Awake O sword against my shepherd.*] The same Prophet hath, They shall in that day look upon Zac. 12. 10 me whom they have pierced, and they shall mourn for him, as one mourneth for his onely begotten sonne. I fear, O Master, this is that Just One, of whom Habakkuk speaks, He had hornes coming out of his hand, and there was the hiding of his power. And the Gospell of the Christians, where the death of JESUS is related, agrees with this, where it is said, *When they* Ioh. 19. *came to JESUS, they found him dead, and they pierced him with a spear.* O Master, I fear this is that Righteous One, of whom Habakkuk Hab. 3. 13. speaks, *Thou wentest forth for the salvation of thy people with thine Anointed, or, with thy CHRIST.*

CHAP. VIII.

How the dispersion of the Jews, according to Daniel, came to passe after the death of Iesus.

Esay 53.

Amos 2.

Dan. 9. 26,
27.

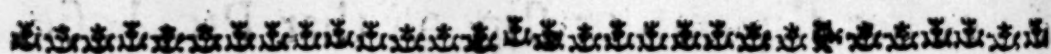
Fear hath seized on my spirit, O Master, about those words of the Prophet *Esay*, who that righteous One should be, that is without sin, and who that righteous One is, that in the Prophet *Amos* is said to be sold for silver, as is above testified, that for their fourth sin hee will not bring them back into the Land of Promise any more. It seems, O Master, the Prophecie of *Daniel* in his ninth Chapter is fulfilled, where he saith, *After threescore and two weeks shall Messiah be cut off, (but not for himself) and the people of the Prince that shall come, shall destroy the Citie and the Sanctuary, and they shall condemn it, and the Sacrifice shall cease, and the perpetuall destruction shall have its consummation.* All doubting set apart, O Master, this destruction and perpetuall desolation is nothing else but our long lasting Captivitie, which is now a thousand years standing. And very full of mark is it, that the Prophets words have a Candle of plain indigitation and pointing it out, saying, *This perpetuall Desolation shall be after that Messiah is cut off.* Just so comes in our Desolation, as soon as Iesus

was

was put to death ; neither did God threaten us this everlasting destruction till after Christs death. But suppose we would fain prove, that before Christs death the Deluge of our desolation had drowned us ; this the Christians with their answer will easily take away , saying, That which is but for seventy years is not perpetuall, but before Christs death the desolation had but a seventy years perpetuity , and after those years were worne out , wee were carryed backe into our own land of Promise , and were highly both favoured and honoured of God. Verily, Master, my eyes fail me , nor can I spie any evasion, whereby we can either slip out, or slip off that Prophecie, seeing it is proved that 72 weeks and a year above, which are 433 years, are compleat from the re-edifying of the Temple, at that term of time was Jesus cut off by our Fathers , after came Prince *Titus* and the *Romanes*, and they dealt with us according to the tenure of that Prophecie. Now at this day we lie under the waves of a thousand years misery, and more ; neverthelesse though we be under the wrath of God, yet still we fixe our hopes on him.

What if we argue thus for our selves, That our Messiah will come, though he be not yet come , and when he comes he will re-estate, and re-possesse us of our Land of Promise ,
then

then shall our Citie rise out of her ruines, and be re-edified, God will bestow both favour and honour upon us in our Land, and this desolation shall not be perpetuall? To this allegation the Christians will answer, that this Assertion must bring from us this confession, that then the Messiah is yet to be cut off, that *Titus* and the *Romanes* are still to come, and these things performed, that there is a worse desolation will ensue it, that has more degrees of misery in it than this, in which we have continued a thousand years. Wo is me, O master, for us; our excuses and evasions are addle, and want all consonancy to truth.



CHAP. IX.

That there are two Advents, or commings of Christ.

Much am I possess'd with fear, O Master, that Christ the Messiah is already come, and hath fulfilled his first Advent, because in Scripture we finde a double coming of his. The first coming of Christ is described by the Prophets to be in great poverty and humility; the second in glory and Majestie. Of both these commings of Christ I will propound what occurs in Sacred Writ. Of the first coming by *Zacharies* mouth
God

God speaks thus, *Rejoyce greatly, O daughter of Zion, behold thy King commeth unto thee, poore and riding on an Asse.* In this first comming *Esay* sets him out as a man despised, *Daniel* as one cut off or slain: *Zachary* and *Amos*, as one that was sold. And these things were even after this manner fulfilled in Christ, as I have in this little Booke declared, and will further declare. We did not esteem him, that is, we knew him not, as saith the Prophet *Esay*, yea, we despised him, and prevailed against him. But his glory and Majestie shall be manifest enough in his second comming, when flaming fire shall go before him, and shall burn and lick up his enemies that are round about him; as God by the mouth of the Prophets *David* and *Esay* hath spoken. I fear, O Master, that Christ will judge us with fire unto death, because we have slain all the Prophets, who spoke of him to us, God himselfe so testifies against us by the mouth of his Prophet *Elias*.

Zach 9. 9.
For Rex
tuus, thy
King. hee
hath Pre-
ceptor tu-
us, thy ma-
ster.
Dan. 9.
Zac. 11.
Amos 2.
Psa. 97.
Esay 29.

Thus did we slay that Just One, for whose death we lie thus bound under the Lords endlesse wrath: Notwithstanding all this, still we are Gods people.

1 Kings 19
10.

CHAP. X.

Of the first comming of Christ.

Isay 51. 9
Isay 53.
Isay 9.
Zach. 9.
I Fear, O Master, God describes two com-
 mings of Christ by the mouth of the Pro-
 phet *Isay*, saying, *Arise, arise, put on strength*
O Aime of the Lord. In that he saith twice
Arise, arise, he saith surely of purpose to de-
 note Christs double comming. In the fiftieth,
 and through the whole Bodie of the 53. chap-
 ter, he particularly and perspicuously makes a
 Declaration of the first comming of Christ,
 so farr as concerns his Passion, and extreame
 dejection to the lowest ebbe of misery; espe-
 cially when he saith, *He hath no form or come-
 lineffe, and when we see him there is no beautie*
that we should desire him. His first comming
 is set out in that of *Isay*, *To us a Childe is*
born; presently upon that his second comming
 is subjoynd, in which he calls him *A might-
 ty God, who shall sit upon the Throne of David*
to order and stablisk it for ever. *Zachary* with
 his Prophetickall Pencill effigiates him in form
 of a poor one riding upon an Asse; and what
 else by any deduction can we draw hence, but
 that the Prophet by it understands the first
 appearance of Christ in marvellous debase-
 ment and humilitie; and his second that is in
 Power

Power and Majestie, according to Daniels description, *I considered and beheld in a Vision of the night, and one like the Son of Man came in the Clouds of Heaven, and came to the Ancient of dayes, and they offered him before him. And he gave him Dominion, Glory, and a Kingdome, and all people, Nations and Languages shall worship and serve him. The Hebrew hath it, Tribes and Languages shall honour him, his dominion shall be everlasting, and not passe away, his Kingdome shall not be destroyed, [Our Translation hath it, Tribes and Languages shall serve him, his Power shall be an everlasting Power, which shall not be taken away, and his Kingdome shall not be corruptible; otherwise, his Power shall not fail; otherwise, his Power shall be for ever, and his Kingdom remain for ever]* Out of all which these things appear with evidence, O Master, that Christ in his second comming shall sit before the Ancient of dayes, as a God come to judgement, contrary to that of his first comming, where he stood before our forefathers the Jews, and received their judgement against him. To these two commings of the Messias, that is Christ, the Prophet David hath respect in that Psalm, where he saith, *For he commeth, for he commeth to judge the world.* His first comming was but simple and mean, to which purpose those words are barely set

Dan. 7.

The words
of the first
Transla-
tion, Al-
phonsthe
Span, and.

Psa. 97.

Zach. 14.

down, *for he commeth*, without any addition ; But as the first was poor, so the second will be powerfull, and therefore is added this clause to the second, *for he commeth to judge the world*. His second comming is mentioned by the Prophet *Zacharie*, *His feet shall stand in that day on the Mount of Olives, &c.*

Pla. 97.

You know well enough, O Master, none of us are so grosse-witted, as to hold that God, considered in his divine Essence and Nature, hath either flesh, or feet, or any corporeall Members; for to have feet is proper to corporietie. *David*, alledged in the place before, saith of his second comming, *A fire shall burn before him, and round about him.* For all this

Malac. 3.

O Master, we do not say God is circumscribable for place, that any thing may be said to stand about him, as he is God ; but therefore it is thus written, because these authorities have a literall veritie in that Righteous One described by the Prophets, when one while they speak of his Humilitie, another while of his Majestie. The Prophet *Malachie* saith, *Behold, the Lord commeth, and who may abide the day of his comming ? For he shall sit as a refining fire, and shall melt the silver and gold.*

Our Translation is a little otherwise.

Here behold how that Just One, once judged, shall appear at his second comming. Attend O Master, and marke how in the same chap-

ter

ter the Prophet further expresse the glorie of his person ; *I will come near to you in judgement, and be a true witnesse against adulterers, &c.* In the same sort doth *Ezechiel* describe him, speaking of the Shepherds and Sheep, *I will separate between them, that is, I will separate the transgressors from the Righteous, and the unbelievers.* [It is not thus in our Translation, but the Arabick reads it so] Lo here how in his second comming he will separate the unrighteous from the righteous, as *Malachie* and *Ezekiel* are both clear in this point. At his first comming none of us knew him, for hee went beyond the limits of humane nature, as God by *Esay* saith, *He was reckoned with transgressors, and we therefore esteemed him not.* And *Jeremie* saith, *This is the man, and who knows him ?*

Ezek. 34.

The words
of the
Translator
Alphonfus.
Matth. 25.

Esa. 53.

Jerem.

Wherefore, O Master, this fear dwels upon my soul, that our Fathers, in the first comming of the Messias, fell off, and rann into errors, and because of this we groan under our endlesse Captivitie : Yet what ever fall out, we belong unto God, and in him we hope.

C H A P.

CHAP. XI.

Of the second comming of Christ, that he then will judge with Power.

THese two things, O Master, I am in no small fear do agree to him. 1. That he was manifested as a Saviour to all them that beleevd in him at his first comming. 2. That he shall be a just Judge, to judge all with power at his second comming. *David the Prophet speaks of him; The Lord hath made known his salvation, he hath openly declared his righteousness in the sight of the heathen. Esay doth not dissent, Ye shall draw water out of the wells of salvation, or, of the Saviour; which so far as my eyes serve, I can interpret those wells of salvation to bee meant of nothing else but Baptisme. Thus his double Advent hath a double Element; his first comming in water to save by Baptisme, his second comming in fire, to trie all by judgement; a Saviour by water, a Judge by fire. Of this Saviour do those words mean, I know that my Redeemer liveth, and that in the last day I shall rise from the earth, and my eyes in my flesh shall see my God. Observe here, O Master, how he calls this Just One both Saviour and God. It is confest and manifest, that God being a Spirit,*

Psa. 97.

Esay 12.

Psa. 97.

Job 19.

rit, cannot be seen with any eye of flesh. Scripture gives it out, that the Saviour is the Righteous God, and he alone challengest the name of that *True Iust One*, of whom that saying is, *He did no sinne, neither was guile found in his mouth*. *Esay* the Prophet testifies this of him. This cannot be said of *Moses*, or any of the Prophets, that he is a Righteous Saviour, and without sinne; you Master know well enough that both *Moses* and the Prophets were sinners: which the Scripture makes plain, in that none is called the Righteous One, but Christ; and that name is reserved as onely proper to him. And this without all doubt is to be held, that none are saved but those that beleeve his first comming, and those that beleeve not, there is no ground for them to hope for salvation at his second comming. This argument has a marble reason to lay the foundation strong for it, for I reason thus, If they were worthy of death that beleeved not *Moses*, who was two great degrees below Christ, for *Moses* was but a temporary Saviour, and a sinner, how much more are they worthy of this judicatory fire, that beleeve not, nay and worse, that blaspheme this Righteous One, the Lord, that never knew any sin. --- Yet nothing can so fall out as to take this from its true relation and belonging to God.

Esay 53.

1 Pet. 2.

Zach. 9.

John 3.

C H A P. XII.
Of the Ascension of Christ.

So reads
the Trans-
lation.
Psal. 24.

Psa. 97.

Digging into the precious earth of the Scriptures, we have found, O Master, that Christ shall be exalted from earth to Heaven, and hence arises my fear, that this was fulfilled in him whom our Fathers Butchered, and that the Prophet *Dauids* acclamation is of his exaltation, *Open the gates of your Principality, O ye Princes, and be you lifted up, O ye everlasting doors, and the Prince of glory shall enter in.* To which words I intreat your attention, O Master, that you mark how the Angels in Heaven make answer; *who is the Prince of Glory?* and he will answer again to them, *The Lord of Hosts, mighty in battell, is the Prince of Glory.* Certain and plain it is, O Master, that this righteous Lord of Hosts had no battell but in his first coming, for in his last coming who shall dare fight with him? for when he shall sit on his Seat of judgement, and a fire round about him shall flame and burn up his enemies, and shall purifie the righteous by fire, as it were silver, and all this in his last coming: then none shall fight against him, no place shall there be for any to resist him by battell. Of the exaltati-

on of this Righteous One the Prophet *Esay* Esay 63. 1. speaks, *who is that that commeth from Edom, with garments dyed red from Bozrah, this that is glorious in his appavell?* And the righteous One thus makes answer, *I that speak righteousness, [a Defender to salvation] mighty to save.* The Angels then say unto him, *why are thy garments red like him that treadeth the wine-sat?* He answers them again, *I have trodden the winepresse alone, and there was not a man with me.* See here, O Master, how properly *Esay* speaks, yea, I fear, the answer of this righteous one much toucheth us, and none but us, when he saith, *I have trod them in mine anger, and their blood is sprinkled upon my garments, and I have stained all my raiment.* For the day of vengeance is in my heart, and the year of retribution is come. O where have we any hopes in that Righteous One, when we see that he complaines of us to the Angels in Heaven, and makes knowne to them that he trod the Winepresse alone? Whom was it that he trod in his wrath but us? who, after the Battell in his first comming, hath thrown us down, and we lie prostrate, and trampled under foot now a thousand yeers, and still there is a black day of vengeance waits for us in his last comming, and a year of retribution is in his heart. I would to God, O Ma-

The Translator turns the Future Tense into the Preter Tense.

N

ster,

ster, when we with murderous hands slew the Prophet *Esay*, wee had laid hands upon this Prophecie also, and quite blotted out this fair authoritie out of his Booke, that no eye might ever have beheld or read it against us. And you may observe, that which *David* calls a Battell, *The Lord of Hosts mighty in Battell*, *Esay* calls a Winepresse. Alas for us, O Master, we drink that new sweet Wine, of which *Jacob*, the Patriarch and Prophet, speaks in the Book of the Generation of the Creatures (that is Children) of *Judah*, He washed his cloathes in the blood of the Grape, as it is false out in us at the first comming of the Messiah. [that is, *We washed our garments in his Blood.*] But what shall we wretches do in his last comming, when all men shall stand before this man, comming to judgement, and a furious fire shall be ready to devour them round about him; against whom he shall pronounce sentence? Then is the time of Battell ceast, he shall be no more then trod in the Winepresse; then shall there be neither place nor time for repentance, all refuge shall then fail, onely Justice shall remain; that as he was unjustly judged, when they found no sin in him, so he shall justly judge all sinners. For God faith in the Prophecie of *Salomon*, *If the righteous receive judgement, where shall be the wicked*

Gen. 49. 11

Pro. 11. 31

ked and the sinner ? If the righteous scarcely be saved, what shall then become of the ungodly ?

Sa'omons
Proverbs
are called
his Pro-

phetic; for the Catechistical instructions of Sa'omons Mother are called the Prophecies that his Mother taught him, Prov. 31.1.

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CHAP. XIII.

He more strongly proves the corpora!!  
*Ascension of Christ.*

*John*

**F**ear, as a Furie, haunts me, O Master, and possesses me with this, that those Testimonies, recited by me out of the Prophets, are all as points drawn from the Circumference, and meeting all in that Just One, as their Center, viz. That he was sold for silver, as the Prophet *Amos* avouches ; That he trod the Winepress, as *Esay* avers ; That he was in battell with our Fathers, as *David* affirms ; That he was caught, as in a Net, by our sins, as *Jeremie* alledges ; That he was wounded in his hands, as *Zacharie* asserts ; That upon his Vesture they cast Lots, as *David* assents ; That he ascended into Heaven, as the same Prophet, and others with an unanimous testimony give up : Which is not comparable, nor can it stand with meer God considered in his Divine Essence and nature ; for the Deitie has neither Resurrection, Exaltation, Descension, or Session properly. Out of what



hath been said this must issue with a necessary consequence, That this Righteous one is already come, to whom all the foresaid things very aptly agree, and are fitly accommodated to his corporeall and humane nature, which he assumed. Now because [O Master] I know how hardly this enters into thy beliefe, as a most improbable paradox, that a man should bodily ascend into Heaven, ponder these authorities and examples, which we meet with in Scripture, which underprop and confirm this truth. In the first place I rank the Prophet

*Psa. 68. 18. David, who saith, God hath ascended on high, he hath led captivitie captive, and given gifts*

*Psa. 68. 4. to men. Again he speaketh of his Ascension, Sing unto God, and glorifie his name, make way for him that ascendeth from the Western parts, the Lord is his name. Again, David speaks of him in that Psalm, which thou hast in thine heart,*

*Psa. 68. 32, 33. Sing praises to God that ascends above the heaven of heavens to the East. After him the Prophet Amos in like manner saith, It is the Lord that hath built his Seat on high. Of him again the Prophet David, God is gone up with a shout, the Lord with the sound of a Trumpet.*

See the  
Annotati-  
ons to this  
Chapter.

*Likewise the Prophet Aser in his second Chapter saith, I saw a man descending from the midst or heart of the Sea, and he came up to heaven. But because we want that Prophecie*

I omit

I omit to write many other things, which that Prophet hath concerning this. [And yet wee have that Prophet, but he knew not then, that he who is *Aggeus* in Latine, is the same with *Aser* in the Arabick tongue. ] *Moses* in his Song saith, *I lift up my hand to Heaven.* So *Esay*, *Awake, or, Arise, arise, O Arm of the Lord.* *Hannah*, the Mother of *Samuel*, sings, *The Lord shall give strength unto his King, and exalt the Horn of his Anointed.* *David* again, *The Lord ascended upon the wings of the winde.* These authorities have I met with in Scripture, serving to prove the corporeall Ascension of Christ into heaven. Many more there are to this purpose, as thou, O Master, very well knowest. Now will I annex some examples out of our Law, to follow these Authorities, being a thing so convenient for the establishing our belief in the point of Christs bodily ascent into Heaven. This in the first place must be taken into consideration, that the true and glorious God hath assumed, and translated to himself out of the earth, many holy men among our forefathers, as the Law and Prophets will witness; and if we doubt not of the ascent of these, induced to beleeve it for the sanctitie of the men, and for the veritie of Scripture testifying it, why do wee doubt of the ascent of this Righteous One, both in his

The words  
of the first  
Transla-  
tion, Al-  
phonso the  
Spaniard.



Body and Soul, the witnesse of Scripture confirming this more, than the testimony of holinesse confirms it for the other ? And may not this be one reason, because the Prophets set him out struggling and fighting in a harder Warre of miseries than others, and acquainted with an harder bondage, and forer service of the World than others ? Furthermore, this, without any exemplification, thou knowest well enough, that *Methusalem* and *Henoch*, those righteous men, and *Elias* the Prophet, were assumed by God in their bodies to Heaven, and translated out of this World. As for *Moses*, it is a thing out of the reach of all question and doubt, that he now is in Heaven both in body and soul, as is said in *Deuteronomie*, *Go up into the Mount this night, and he went up into the Mount and died there, and no man knoweth of his sepulchre unto this day.* What doth this signifie, that his Sepulchre is unknowne upon earth, seeing he was a Prophet in greatnesse and holinesse, surpassing others, but that thereby we should understand, that God hath raised him up, and assumed him in bodie and soul, as he did other righteous men, and elevated him to that place, where they are now ? Neither need we puzzle our Brains, with marvelling how it can stand with reason, that grosse and ponde-  
rous

The Author quotes Deut. 34. but the last words are there only to be found.

ous bodies should ride, and be born upward  
on the light and subtile Element of Aire; this  
we need not question, if we do but call to  
minde, how it pleased the Almighty Power  
to work the like in the Israelites egress out  
of Ægypt, where the Water, an Element in  
raritie and thinnesse like unto the Aire, did  
bear their heavy bodies without sinking. And  
when the Lord gave a sign of an accepting  
welcome to a Sacrifice, the Fire ( though an  
Element lighter then the rest ) descended  
from heaven, and, returning up again to hea-  
ven, carryed with it aloft the bodies of the sa-  
crificed Beasts, and Bullocks offered to God.  
As for this Righteous One, *Moses*, *Elias*, and  
other Prophets prophesied of his elevati-  
on. From the premises I collect, that we  
being credulous, and ready to beleeve the cor-  
porall ascent of the aforementioned Saints, there  
is no reason remains, why we should let in-  
credulitie lurk in us, and suspend our beliefe  
about the elevation of this Righteous One in-  
to Heaven, when Scripture and Prophets do  
testifie it. And that of the foresaid Saints is  
made so manifest, to exclude all doubts, for  
good purpose; First, that the hearts of men  
to the end of the world might be turned to  
God. Secondly, that other righteous men  
might have good hope of their own ascent, be-  
ing

I.

II.



The Author names  
Esay, but  
he forgets  
himself, for  
he himself  
hath be-  
fore in his  
7. chapter  
quoted Je-  
remie for it  
Ier. 31.  
Mic. 5. 3.

Esay 7.

ing encouraged by these examples. But our Nation are lockt up under many doubts concerning Christ, by the Key of his secret and occult comming at first into the world, it being an unusuall and unwonted way. Of this the Prophet saith, *He is a man, and who shall know him?* Esay saith, *A Virgin shall conceive and bear a Son.* Where it is to be noted, that there is no mention, but deep silence of any Father of his, according to the Flesh. Elsewhere he saith, *We esteemed him not.* And Jeremie hath, *The Lord shall create a new thing upon earth, a woman shall compasse a man.* Micah also saith, *Therefore the Lord will give them up, till the time that shee which travelleth hath brought forth.* In these words is to be observed, the Prophet has not a syllables mention of the Husband of her that brings forth, it being the Nativitie of that Righteous One, who onely was born out of the wonted path, and common carnall course of men, who come by man as the active, and woman as the passive principle of Generation. But this knows no carnall Father, as Esay's mouth foretold it, *Give ear, O ye house of Jacob, the Lord shall give you a signe, A Virgin shall conceive and bear a Son.* All these other holy men spoken of, were born of man and woman, carnally conceived in sinne, yea, and they themselves

were

were sinners. *Moses* himself, though holier than the Prophets his Parents, yet he sinned, and his own mouth publishes his own sinne; but of this Just One it is said in *Esay*, he never sinned, nor was there a lie found in his mouth. *Esay* 53. God by the mouth of *Iob* hath proclaimed, there are blemishes in all the Saints, Behold, he putteth no trust in his saints. *Iob* 25. And *Jeremie* joyns with that judgement, The hearts of men are wicked. *Jerem.* 17.

CHAP. XIV.

*Of the Jews blindness, who neither beleeve, nor understand that Christ is come.*

**W**Hat *Esay* from the Lord hath said, O Master, I shake with fear, lest it be our lot to have it fulfilled in us, *Blindnesse* is fallen upon *Israel*, till the fulnesse of the Gentiles become in. And again he saith, Hearing they shall hear, and shall not understand; seeing they shall see, and not perceive, because the heart of this people is waxen fat. And in the same Chapter, Make the heart of this people blinde, and stop their ears, lest they should learn, and be converted to me, and I should heal them. *Esay* then said, How long, O Lord? and he answered, Untill the Cities be wasted, and the house bee left without an inhabitant. *Esay* 5. You have

O

Daniel

219



Da. 12.  
Jerem. 17.

Daniel also saying, *Shut up, and seal up, or wrap up the Prophecie.* Jeremie follows with his testimonie, *The sinne of Judah is written with a Pen of Iron, and the Point of a Diamond, it is graven on the table of their heart.* Esay likewise in his first Chapter saith, *The Oxe knowes his owner, and the Asse his Masters Cribb, but my people doth not understand.* Jeremie to that purpose, *The Stork, the Crane, and the Swallow know the time of their comming, but my people know not me.* All these speeches, O Masters, are Gods Arrows shot at us, and do shew our condition, because we had eyes lockt and bolted up, that we could not discern the first comming of that righteous Lord. Of us do the Lords words in Esay mean, when he saith, *Bring forth (or, cast far off) the blinde people, that have eyes, and the deaf people, that have ears. Behold, they are all gathered together, or rather, Let all the Nations be gathered together.* These words carry no other meaning, but this, that the Prophet saith, *The Lord hath rejected us, because we knew not soon enough the time of that Righteous Ones comming, and in stead of us he hath gathered the Gentiles to him by faith.* This is it which made that admiration break out of Davids lips, *The right hand of the Lord bringeth mighty things to passe.* Yet for all this we belong to the Lord, though thus

Elongate  
saith the  
Translator,  
Esay. 3.  
Translator  
reads That  
have no  
eyes, and  
that have  
no ears.

Ps. 118.

thus sore in an haplesse estate, and deepe depressing Captivitie, wherein, as in a labyrinth, we are, and can finde no end, or out-gate, though a thousand years we have runne with wearied foot-steps in this amazing Maze of miserie; neither did ever our Fathers smart thus, though they did fully transgresse the Law, worshipt Idols, and slew the Prophets, yet drunk they not of such a Cup of Indignation, and Judgement, as we their Children.

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C H A P. XV.

The Jews blindnesse and incredulity, about Christ, was foretold by the Prophets.

THIS, O Master, dives me deep under the waters of fear, that our not beleeving in that Righteous One, hath caused that to be fulfilled, and to fall upon us, which the Lord spoke by the mouth of *Esay*, *The vision shall bee as the words of a Booke that is sealed, which shall be given to one that is learned (to a Reader,) saying read this, I pray thee; and hee saith, I cannot, for it is sealed. And the Book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.* What greater and closer sealing up of the Book can there be found, O Master, than this, wherewith the Lord hath sealed, and fast

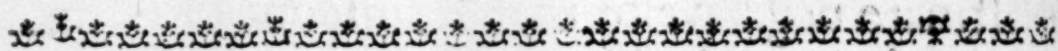
*Esa. 29. 11
12.*

closed up our blinde hearts, and we have now been a thousand years, and more, (as miserable Truants) in learning this one lesson of the comming of this Righteous One, propounded to us in the Prophets, and yet we know it not, nor have taken it out. This is it, which blows the Prophets Trumpet with that threatning blast, *Ierusalem shall be desolate, and their holy house shall fall down.* He further said, *Our Countrey is desolate, and their holy house shall fall down.* He further said, *Our Countrey is desolate, our Cities burnt with fire, and Zion is left as a Cottage in a vineyard.* This, this is the evill, O Master, which has now the age of a thousand years, and more, on the back of it. According to this *Esay* further saith, O Lord
 Esa. 1. 7, 8 *God, I will exalt thee, for thou hast made a Citie an heap, (an house to be confusion) a defenced Citie to be a ruine for ever. He shall break the people in pieces, like the breaking of the Potters Vessell, which shall be broken, so as there shall not be found a sheard to take fire from the hearth, or to take water withall out of the pit.* Daniels words are also fulfilled, that after the Messias is cut off, there shall follow a perpetuall desolation, in which desolation we now are, and have been cast deep into this flood of miseries a thousand years, and more. *Esay* goes on to
 Esa. 24. spinne the thred of our wo, *Solitarinesse shall be left*

left in the midst of the City, (or desolation) and their Land shall hiss with a perpetuall hissing. After him *Jeremie* saith, Call ye them reprobate Ier. 6. 30. silver, for the Lord hath rejected them. *Esay* again, walk you in the light of your own fire, and in the flames & sparks which you have kindled. In these flames we (as miserable Salamanders) have now lain a thousand years & more. *Amos* comes with like threats, The house of Israel shall fall, and none shall raise her up. To me, verily O Master, it seems we are false indeed, and ruine is come on us since the coming of that Righteous One, yea, God hath brought it on us, seeing since that time no Prophet has risen amongst us, neither shall there be any, as is foretold and prophesied of us, for we remain still in our incredulitie, we maintain an obstinate negative of that Righteous One, and do not beleve in him. *Hosea* therefore saith, Hos. 1. When the woman conceived, and bare a daughter, God said, call her name, *Lorhamah*, without mercy, for I will no more have mercy on the house of Israel. And if thus it be, that the Lord hath quite cast us off, and will have no mercy on us, as we have felt by the miserable experience of a thousand years, and upward, to what end, or what profit is it for us to retain our old Ordinances, the Law, Sabbath, and Circumcision? *Esay* saith, Bring forth the blinde people, as the

Esay 26.3.
Thou wilt
keep him
in perfect
peace; this
Hierome
according
to the He-
brew, tran-
slates, Ve-
rus error
abit. See
Hierom. in
Comment.
on Esay.

true & glorious God hath now brought us forth of our Land, and made us strangers to it more than a thousand years. Besides all this he saith, *The old error is gone away*; what can we pick out of this, O Master? what is the old thing but our Law, which is gone away from us? yea, we have lost King, Sacrifice, Incense, Altars? Was there any worse thing in the whole predicament of calamity, that could have befallen us? What prey or bootie of hope have we, for our winged expectations to flie after? Do we not see, (wo unto us that wee see it) that the Lord hath scattered and disperst us thotow the four quarters of the world, as *Moses*, *Jeremie*, and other Prophets foretold us? Yet for all, God, we are thine; and to this God we have our recourse in every event.



CHAP. XVI.

*He shewes the Iers reprobation for perfidiousnesse,
and the Gentiles election by faith.*

MY soul is not free from this fretting fear, O Master, that whereas you and I betwixt our selves can boldly say, and affirme, that we are the sons of *Jacob* and *Israel*, that for all this God may have fulfill'd that, which he spoke by *Esay*, *God shall slay thee, O Israel, and call his servants by another name.* I quake to think,

think, that we should be of those servants, on whom that name shall be imposed, as *Moses* writes in *Deuteronomie*, *The Nations shall be the Head, and the unbelieving people the Tail*, as we now are, and have been the hindmost, the very Tail of all the World for 1000 years and more. Of these Nations *Jeremie* speaks, *The earth shall be filled with the knowledge of God, as the waters that cover the Seas*. *Salomon* hath of them this, *O Lord God, when a stranger, which is not of thy people Israel, shall come to thy holy house, and call upon thy blessed Name, then hear thou, O Lord my God, that all the earth may learn to fear thy Name, as doth thy people Israel*. What have wee, O Master, wee proud beggars of the Jews, that we can boast in? Why should we contemne and hold the Gentiles in scorn, seeing *Salomon* the Prophet hath joyned them as partners with us in the fear of God, and in his holy House? And peradventure God hath shut us out of his House, as unworthy ones, and hath given our room to them, as more worthy; as *Moses* hath spoken of them, *Thus saith the Lord God, the whole earth shall be filled with the glory of the Lord*. After him *David*, *All the ends* Psa. 22. 27. *of the world shall remember, and turn unto the Lord, and all the kindreds of the Nation (or, a thousand generations) shall worship before thee*.

Cf

Eſay 60. 1,
3, 4, 10.

Of them ſpoke Eſay, *O holy houſe of David, thy light is come, and the glory of the Lord is riſen upon thee. The Gentiles ſhall come to thy light, and Kings to the brightneſſe of thy riſing. Lift up thine eyes round about thee, and ſee, all they gather themſelves together, they come to thee; thy ſons ſhall come from frare. The ſons of ſtrangers ſhall build up thy walls, and their Kings ſhall miniſter unto thee. And who, I pray, O Maſter, are theſe ſonnes of ſtrangers, which came to the houſe of God, but the Gentiles? who, ſerving Idols, were meer ſtrangers to God, they, their Princes, and their Kings; of whom God ſaid, *They ſhall walk in the light of his holy houſe, and we thruſt out ſhall remain in darkneſſe*; and we indeed are in darkneſſe, and have beene fearfully benighted a thouſand years, and upward. Still that Prophet of that people, *Behold, thou ſhalt call a Nation that thou knoweſt not, and Nations that knew not thee ſhall runne unto thee*. Now our eyes *de facto* do teſtifie it, a thouſand years and more have worne out themſelves, ſince the Chriſt came, that was ſent according to the Law given to us, *And the Gentiles which knew not the Law, they came to him, and he has given them a new, a pure, an holy law*. Beſides this, in the five and fortieth Chapter, *They agreed together, and their Kings were gathered together in the belief**

Eſay 45. 20

of God. I much fear, O Master, that is meant
of them, *Assemble your selves, come, and draw* Esa. 65. 1.
near ye that are escaped of the Nations; and,
I am found of them that sought me not. Jeremie
speaks of them, The Nations shall be gathered Ier. 3. 17.
to the Name of the Lord in his holy House, nor
shall they walk any more after the imagination of
their evil heart. The same Propheſy, *To thee*
shall all the Gentiles come from the utmost ends of
the earth, ſaying, Our fathers have inherited in-
iquitie, and lies. Zephania the Propheſy fol-
lows this ſtrain, *The Gentiles ſhall all call on*
the name of the Lord, and ſhall ſerve him with Zeph. 3. 9.
one ſhoulder, every man from his place, and all
the Iſles of the Nations. Zacharie brings his
part to this truth, *Sing and rejoyce, O daughter*
of Zion, lo I come, and will dwell in the miſt of
thee, ſaith the Lord: and many Nations ſhall
be joyed to the Lord. Again in the 8. Chap- Zach. 8. 20
ter, *Thus ſaith the Lord of Hoſts, many nations* Our trans-
ſhall come from many places, and every man ſhall lations
ſay to his neighbour, Let us go and ſeek the have it
Lord our God for good. otherwise. All theſe things, O
Master, are now fulfilled, and the effects of
them abide plainly before our eyes; you ſee
people and languages brought home to God,
and ſtudying the Law, all the Propheſies, and
Book of Pſalmes, to which they were ſtran-
gers, and have left their Ido's to embrace the

Habac. 3.

Truth. None of them are brought to this belief by the hand of *Moses* or *Aaron*, or any of our Prophets. And since their hearts were turned to beleeve in that Righteous One, (of whom *Habackuk* saith, *Thou wentest forth, for the salvation of thy people, with thine Anointed*) they have utterly abdicated, and abandoned all their Idols, no Idolatry since that has remained amongst them.

C H A P. XVII.

Of the quickning and giving life to Gentiles, and slaying the Jews.

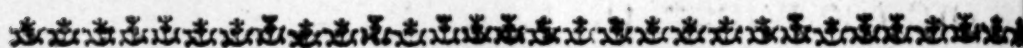
Esay 65. 12
13. 14. 15.

Our translation hath
a title
wherein.

MY fears, O Master, beat as continually as my Pulse, and in this I tremble to think, that the powerfull and glorious God, as with one hand hee gives life to the Gentiles by faith, so with the other hand he slayes us in our incredulitie. Doth not *Esay* indigitate and point out this? *Because when I called ye did not answer, when I spake, ye did not hear; therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall sing for joy of heart, but ye shall crie for sorrow of heart, and howle for vexation of spirit; and God shall slay thee, O Israel*

his Israel, and shall call his servants by another name,
 in which he shall blesse them who is blessed upon
 the earth, Amen, for in truth. And alas, we see,
 how exceedingly they are blessed upon the
 earth by God, who have received this new
 name, but for us, we flie like dispersed dust
 before the winde of Gods wrath, scattered
 through the four quarters of the world in a sad Zach. 2.
 Captivitie. To this day a thousand years have
 runne over us, and trod with heavy feet upon
 our heads. In us expressely appears the deep
 impressions of the footsteps of Gods wrath,
 not for chastisement onely, and instruction,
 but to our destruction. This is that slaying,
 which the Lord threatned, that he would slay
 Israel, and the nations which he would keepe
 alive, whom he calls his servants, shall receive
 that good name he hath promised; but yet
 the order is thus, wee must first lose our
 name, and then they shall receive their new
 name. The funerals of our name must make
 way for the resurrection of theirs, as the ve-
 ry order of *Esay's* words declare. And as for
 the hunger and thirst, the Lord threatens wee
 shall be vexed withall, it is not that common
 famine of bread, and thirst of water, but that
 worse sterility, and spirituall barrenesse,
 which torments the souls and hearts of us, a
 famine of the Word of God, as *Amos* makes Amos 8.

Amos 8. appear in his eight Chapter. But you my Master Plough with a more skilfull Heifer in these mysteries, than I, and better understand these things. However in all these storms of wrath, and what ever falls on us, we belong unto God.



CHAP. XVIII.

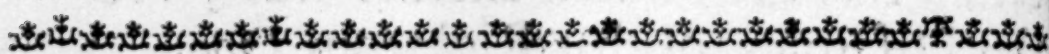
*How the Gentiles quickned by faith have pur-
servances in their new Law.*

I Cannot but fear, O Master, that the Gentiles are quickned and brought to life. The Annuall circlings of the Sunne have made up a thousand years, from the time that Jesus dyed at Jerusalem, and we know there was no good thing at all to be found among the Gentiles, before they came to beleve in God, in Christ, and the Apostles, so as they seemed to be the Prophet Habackuks fishes, and creeping things, that had no Ruler: But now these Gentiles being purified by faith, are ruled by fastings and other observances of their new Law; yea, they want nothing pertaining to cleanness and purity, so much spoken of in the old Law. You see how in every language and place, whether you look to the Orientall or Occidentall, (utmost Fringes of the world wide garment) that the Gentiles confesse the Name

Name of the Lord. Neither do they beleeve in him through *Moses*, or any of the Prophets, although they bee studious in the Law, and the Propheticall Writings; but God hath called them to himself another way, even by the Disciples of that Righteous One, who went forth with God for the salvation of his people, as the blessed and glorious God hath foretold by the mouth of the Prophet *Habakkuk*; yea, those very Disciples of his, who by another name are known among them, being called Apostles, they were Children that sprung out of the same Root with us, and were the sons of the sons of Israel. Ah, how my poor heart is Palsied through fear, when it judges, that these same Apostles are they, of whom God means in *Dauids* Psalm, when he saith, *Their sound is gone out into all the earth, and their words into the ends of the world.* The Prophets words carry an expresse demonstration in them against us, that he speaks of them, and not of us, when he saith, *There is no Tongue, or Language, wherein their voyce is not heard;* and this cannot be taken of our Hebrew Language. For what Gentiles are there, which obey the precepts of *Moses* and *Aaron*, seeing they slew the Gentiles, put them to flight, and drove them from them? But these Gentiles at this day are acquainted with

Psa. 19.

Moses, and the Prophets, they know God, they keep their new Law, after the prescript form of the Apostles teaching. Notwithstanding all this, yet we belong to God



CHAP. XIX.

Of choosing the Apostles in place of the Prophets.

Zach. 13.

MY soul converleth in the region of fear, and I am troubled about that place of *Zacharie, I will smite the Shepherd, and the sheep of the flock shall be scattered*; I fear that was fulfilled, when wee smote the Shepherd of those holy Children the Apostles, for ever since that time, we, like miserable sheep, run disperfed and stragling thorow the whole world, and the Apostles, which were our children, are risen up in stead of our Prophets. This appears, as a Noon-tide truth, seeing from that time God hath not sent us one Prophet, nor given us any Divine notice, or heavenly provision, by the way of Vision. O Master, I fear that the Apostles are those Children *Joel* meaneth of, *Your old men shall dreame dreams, and your young men shall see visions*. For a certaintie, O Master, our Prophets are the Old men, that dreamed of the faith of the Gentiles, which these young men, the Apostles, have attained unto, and seen it more clearly

clearly, even in plain Visions. Of these Children spoke *David* the Prophet, *Come ye Children, hearken unto me, I will teach you the fear of the Lord.* Besides this, when God speaks of us, he doth not name us commonly Children in the Plurall number, but he stayes in the Singular, naming us *Israel* his first born. In another Psalm these young men are called Children, *Thy Children shall be like Olive Plants round about thy Table.* Of *Israel*, O Master, God spoke by the mouth of *Esay*, *The Vineyard of the Lord of hosts is the house of Israel, I looked it should bring forth Grapes, and it brought forth wilde Grapes: therefore I will break down the wall thereof, and it shall be trodden down.* Of these aforesaid Children of God, by *Esay* he further saith, *Jacob shall not now be ashamed, neither shall his face waxe pale. But it shall be then; when he shall see his children, the work of mine hands, sanctified before his eyes.* Now if those Children, O Master, were sanctified in our sight, according to the way of our Law, it could not be said of us, that we were shamed; and our Faces Vermilion'd with blushes, and for that cause we should hide them, but rather would in shape for us glory, and resplendency of face. But hence comes this confusion of the faces of *Jacobs* children, and this is the desolation, that those Children,

the

Psa. 34.

Exod. 4.

Psa. 128.

Esay 5.4.

Esay 29.

22, 23.

Our Translation hath it otherwise.

Jer. 31.

Esa. 63. 8, 9
This
strangely
differs
from our
Translati-
ons, and
strangely
lacerates,
and tears
in pieces
both the
sentence,
and the
sense of
words, to
make them
fit his pur-
pose.

the work of Gods own hand, were sancti-
fied in our sight, and yet they have this ho-
nour another way than we, it comes not as
our sanctification by the Law. Thus God
would give us to understand, that our Law is
not their Law. So much imports he by the
mouth of *Jeremie*, *In that day they shall not*
say, Our fathers have eaten some Grapes, and
their Childrens teeth are set on edge: as if he
meant thus, The infidelitie of the Jews doth
no way hurt the faith of the Apostles, nor
shall it hurt. For this is added for that cause,
As I live saith the Lord, this shall be no more a
proverb in Israel. And this is observable, ne-
ver any of the Apostles, after they had received
the faith of Christ, did returne backe to im-
brace our faith. Thus are they free from ta-
sting the bitternesse of our infidelity, not-
withstanding, our teeth are set on edge with
the sinnes of our Fathers. Further, O Master,
God, by *Esay*, delivers more concerning these
children the Apostles, *From whom shall I passe*
away, but from my people, the children that are
unfaithfull, but God shall be their Saviour in
all their afflictions, his face and countenance shall
keep them in his love, in his pitie he hath re-
deemed them, and shall be mercifull unto them for
length of dayes. This hath all truth in it, O
Master, that these Children, of whom we
speak

speak, doth alwayes abide firm and stedfast,
 neither hath God at any time left them, and
 passed away from them, since that Righteous
 one their King and Master hath redeemed
 them; but he hath gone away from us, though
 he abide with them alwayes. Of these children
 the Apostles, that wise Jesus, the sonne of
 Sirach, hath spoken in his book, *Hear me, your* Eccles 3.
1, 2.
Father, O dear children, and do thereafter, that
ye may be safe; for the Lord hath given the fa-
ther honour over the Children. After what man-
 ner this honour is understood, God declareth
 by the mouth of the Prophet *Malachie*, *God* Malach. 3.
shall send Elias, who shall turn the hearts of [our]
Fathers to the Children. O Master, seeing
 this turning is to be understood of beleiving,
 and turning to the faith, if God would have
 turned the hearts of the Children, viz. the A-
 postles, to the Fathers, that is, to us, then the
 Apostles had moved with us in the same
 fearfull orbe of miserie, and should have been
 companions with us in this Captivitie, that
 knows no end, as we and our Fathers are in-
 volved in it: But now seeing Gods Ordi-
 nance turnes the wheele another way, that the
 hearts of the Fathers shall be turned to the
 Children, what good is there, O good Master,
 for us to expect, or what glasse of hope can
 we look in, to see a face of comfort? If wee
 shall

shall go about to affirm, that these must be other Children; not the Apostles, of whom these aforesaid things are meant, then must they be in Captivitie, as well as we, because they did not follow the way of that Righteous One, whom the Apostles not onely have stedfastly followed, but have also earnestly taught this way should be followed, herein attaining to the honour; to be named and accounted Fathers, in that it is said, *The fathers should be turned to them.* Wherefore, O Master, seeing our Children attained to faith in God before us, if our hearts were turned to the Children, then the hearts of the children should be turned to us also, as the most high God saith, *They shall be one people, and one heart in the glorious and powerfull God.* For this is to be confessed, that we are not to understand it of any other conversion; then of turning from infidelitie to the faith, and doctrine of that Just One, who is the Teacher of salvation to all that beleeve in him. As *David* hath said of him, that his Priesthood is an everlasting Priesthood, after the Order of *Melchisedech*, who offered a Sacrifice of bread and Wine; and this *Melchisedech* was the Priest of the most High God, before *Aaron*. Now here, O Master, I would have you perpend and consider, what a main difference there

He gives the meaning of the word Melchisedech, a Lord or King of Righteousness.

is betwixt the sacrifice of *Aaron*, and the sacrifice of this righteous Lord. I. The Lord said unto my Lord, thou art a Priest for ever: not for a small time, as was *Aaron*, who dyed at an hundred and twenty years of age. 2. *Aarons* Sacrifice was but flesh, the Sacrifice of the Just and Righteous Lord was bread and Wine, according to the Order of *Melchisedech*. By these words the Lord manifestly shews in his Prophet, that *Aarons* Sacrifice should be at an end, when this Sacrifice of Bread and Wine should begin, which should know no end, but last for ever: an eternall (or unpassable) Priesthood, not being given to *Aaron*, as is given to Christ the Priest. Of these Children God speakes by his Prophet *Moses*, *He will avenge the blood of his children*, (or servants) *and will be mercifull to his land*. We, O Master, are the murtherers of the Prophets, and for that he took vengeance of us but with a 70 years Captivitie; but besides, we have murdered the Apostles, and that Just Master of theirs, and now God has avenged that blood of his Children more severely, bringing a Captivitie upon us, that hath lasted a thousand years, and beyond. By their death God hath washed the Land of his People, he doth not say it is the Land of the children of Israel, no, he doth not so name them.

I.

II.

Deut. 32.
From Arabick,
Lavabit terram
populi sui.

Psa. 127.

Matth. 28.

Mark 16.

Psa. 45.

Of these Children speaks *David*, *As Arrows in the hand of a mightie man*, so are his faithfull Children. Where the Prophet compares these faithfull Children to Arrows, shot forth by the hand of a mightie man : for the Almighty God hath sent them forth, being 12 Apostles, into twelve parts of the World, through all the four Climates thereof, with the doctrine of the Law, the Psalter, and the Prophets. *Moses* and *Aaron* he never sent forth to teach any, beyond the bounds of his own holy House ; from him they had neither Mission, nor Commission to travell to India, or trudge to *Rome*, nor to any other place, without the precincts of the Holy Land, to declare and preach to others the Doctrine Legal and Prophetical : Onely these faithfull Children have such a Calling, being sent forth through the whole earth, and are risen up before God in our place, since God slew *Israel* and tooke away our name, which *David* punctually denotes in the Psalme, saying, *In stead of fathers thou shalt have Children, whom thou maist make Princes in all lands.* By them is that first Law, after the Order of *Melchisedech*, renewed, and brought in again, who instituted the Sacrifice of God in Bread and wine, of which he communicated to *Abraham* the friend of God. Thus hath God by their Ministry

nisterie changed, 1. our Sacrifice, as he hath also 2. changed our name ; yea more, he hath 3. changed our carnall Law into a spirituall. Had God said so much to our Moses, as he spoke by David to the Messias, or Christ, *Thou shalt be a Priest for ever after the law of Moses & Aaron,* then had our law got a ground for a firm standing thereof. But now he saith far otherwise, *thou art a Priest for ever after the Order of Melchisedech.* And for Abraham the friend of God, he communicated of the Sacrifice of Bread and Wine, not of the Sacrifice of Flesh. The word of Moses is hereto consonant, which saith, *Ye shall eat of the old fruit, or, of the old store.* By this old fruit he understands the Sacrifice of Melchisedech. Again, *They shall eat of the old till the new fruits come in ;* meaning, when the sacrifice of the new Law is published, your old things, that is, your old Sacrifices shall you cast away. Howsoever, we look up to God, as ours in every event.

Psa. 110.

Lev. 25. 12

CHAP. XX.

Of the casting off the sacrifice of the Iews, and choosing the Sacrament of the Christians.

THe Sting of Fear is fastned in me, O Master, and here it pricks me, I am afraid lest God hath sealed up us and our Sacrifice

Mal. i. 10,
11.

crifice, under a Writ of rejection, and hath
accepted the Sacrifice of the Gentiles, as he
spake by Malachie, *I have no pleasure in you*
saith the Lord of Hosts, neither will I accept
Offering at your hands. For from the rising of
the Sunne, to the going down of the same, my
Name shall be great among the Gentiles, and
there shall be offered in my Name a pure Sacri-
fice. Therefore in Gods account, the summe
is cast up thus, the sacrifice of the Gentiles
is more clean and pure than ours. Further,
God hath not onely taken from us our pure
Offerings, and depriv'd us of all other Sacri-
fices, but withall, he teaches the Christians to
flie from us, and to avoid us, lest they should
receive some soyle and defilement from us.
Thus are we scourged with a rod, made of the
Twiggs that grew on our own tree; for when
we had a Sacrifice, which God received as pure
and acceptable, then did we shun and derest
the Gentiles, as some matter of abomination.
yea, yea, Master, you know well enough what
God speaks by the mouth of David, concern-
ing our Sacrifice, *Think you that I will eat the*
flesh of Bulls, and drink the blood of Goats? In
which, how can any thing be more manifest,
than this, that God condemns and disallows
our fleshly Sacrifice? Gladly do I cover to
know, O Master, with what reason we are
harnessed

Psa. 50.

harnessed for our detestation of the Gentiles
 Sacrifice of Bread and Wine, which God
 himself hath instituted, & hath not disallowed
 it, as he hath disallowed our Sacrifice. *Salomon*
 speaks of the Aaronicall Sacrifice, *He stretched*
out his hands over the Altar, and offered the
Blood of the Grape, and incense to the living
God, and offered up our Sacrifice of the Corne of
the earth, as Melchisedech offered for Abraham.
 God declares what the Gentiles Sacrifice is
 by *Moses*, *Ye shall offer to God a Sacrifice of*
that is beaten from the Barn floore, and of the
pressed Grapes, that God may blesse you, and all
the works of your hands. We well know, O
 Master, that God at the beginning comman-
 ded Loaves to be set before the Arke of the
 Covenant of the Lord, not flesh: We know
 there was something concerning Shew-
 Bread, but nothing of Shew-Flesh: and Gods
 command, O Master, in *Leviticus*, by *Moses*
 and *Aaron*, was, *That a man of the Seed of Aa-*
ron the Priest, that had any blemish, should not
offer the sacrifice of Bread, nor any other sa-
crifice. In divers other places of Scrip-
 ture God hath placed his Command, that they
 should offer to him bread, and a Sacrifice of
 fine Flowre, and that he will accept it; and
 such at this day is the Gentiles Sacrifice, even
 bread, made of fine Flowre. Of this Sacrifice
 of

It is not
 Salomon,
 but the son
 of Syrach.
 Eccles. 50.
 15.

Our trans-
 lations
 have it
 otherwise.

Levit. 1.

1 Sam. 21.
That in
the Paren-
thesis the
English
Translator
puts in.

1 King. 18.

1 Chro. 11

of bread mention is made in the Booke of *Kings*, when *David* came to *Abimelech* the High Priest in *Silo*, (or rather *Nob*) he desired some Loaves of him, who answered, *Here is none but shew bread, which it is not fit thy servants should eat, because it is holy.* Howsoever Gentiles have a mixture of water with their Wine in their Sacrifice, yet with that are we not burdened with any inconveniencie, seeing the Scriptures affoord an exemplary action for it, that a Sacrifice of water was not onely offered to, but accepted of the Lord. Three mightie men drew water from the Well before the Gate of *Bethlehem*, which the Prophet *David* offered to the Lord for a Sacrifice. It is not therefore contra-Scripturall that the Gentiles practise, in mixing water in their Sacrifice to God. We read of *Aaron* sacrificing to God with Bread and Wine, and *David* with Water, whence we collect, that a clean & pure offering, (not such as our flesh of fat Bullocks) must have a concurrence of these three in it, which doubtlesse contains some mysticall Kernels in it, though the dimme vertue of our intellectuall Opticks is not able to penetrate and spie it out. Our Prophet *Elisha*, as is storied in the Book of *Kings*, poured water upon the Sacrifice, on which God sent down fire from Heaven, a signe of his accep-
tation

tation of that Sacrifice, which had the Waters effusion on it : yea, and the Angel brought to *Elias* his food, Bread and Water, when he, in the strength of that food, which impotent nature cannot reach unto, travelled fortie dayes together, to *Horeb* the Mount of God. Fairly, and fitly has *Salomon* the Prophet, in his Proverbs described this commixed Sacrifice of Wine and Water, saying, *The most High wisdom hath made ready her sacrifice, she hath mingled her wine, she hath furnished her Table, shee hath sent forth her maidens, saying, who so is simple, let him come in hither, and they that want understanding, and they shall eat of my Bread, and drink of my mingled wine.* What is this Table (O Master) the wisdom of the most High hath furnished, but the Altar ? What is this bread & mingled wine, but the sacrifice of bread, Wine, and water which is offered on the altar ? who are these without understanding, that the Maidens of Wisdom are sent to call in, but the Gentiles which know not God, whom the Apostles have by Preaching called ? Wherein this is further remarkable, that it is called *My Bread*, and *my Wine*, which strongly intimates the acceptableness of that Sacrifice unto God. It also imports thus much, that wisdom called not our Fathers to this so high, and so spirituall a Banquet, who were learned and wise in the Law, and wholly taken up with

the Legall Sacrifice. But now we have lost all, and are excluded, not onely from this spirituall, but we have lost the carnall sacrifice of the Fathers also. Time has now wound up on her clew a thousand years complete, since all this miserie has falne on us, for our sinne against that Righteous One. Yet for all this, we are a people that belong unto God.

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### CHAP. XXI.

*God hath refused the Fasts, Sabbaths, and Sacrifices of the Jews, and chosen those of the Christians.*

**M**Y soul wrastles with horrible fears, O Master, & out of that word the great and glorious God spoke by Malachie, my fears issue, where thus he treats of the Gentiles sacrifice, *From the rising of the sunne, to the going down of the same, the Gentiles shall offer a pure offering to my name.* Where I note, that our sacrifice was not accepted, save in one place onely, in Gods holy house, and no where else, and it is plain, God hath rejected our sacrifice, because he hath deprived us of the very place, where we should sacrifice, the Land of Promise, and now for a thousand years the whirlwinde of his breath hath scattered us over all Lands. Thus that is come to passe and fulfilled in us, which God, by way of similitude, spoke

spoke, in the mouth of Esay, concerning us, *The Vintage shall faile, the gathering shall not come.* Es. 32. 10.  
 And that of Malachie, *I have no pleasure in you, neither will I accept an Offering at your hands.* Mal. 1. 10.  
 And that of Esay again, *Your sabbaths, and your feasts, and your sacrifice I will not accept, because you are all under my wrath.* Esay 1. Our translations have it otherwise.  
 Again, that in Esay is fulfilled in us, *To what purpose is the multitude of your sacrifices to me? I am full of the burnt-offerings of Rams, and flesh of Goats,* Esay 1. from 11. to 14.  
*Ec. Bring no more vain oblations, Ec. All your sacrifices are like a stinking Carcase, and as the going out of the Court of the outer Gate. Hee that killeth an Oxe for me, it is as if he slew a man: he that sacrificeth a Kid, as if he cut off a Dogs neck, and he that offereth wine, as if he offered swines blood.* Es. 66. 3. Our Transl. otherwise.  
 All this abomination in our sacrifice, as God accounts it, signifies nothing in itself, but the Lords purpose of changing our carnall and grosse sacrifice into the spirituall and pure sacrifice of the just Lord, whose new institution offers bread in stead of flesh, cleane water in stead of the fat of Beasts, and pure Wine for Blood. Matth. 27. Mark 14.  
 Yea man himself is offered up, but in a spirituall manner, yet very acceptably to God, not after that way of cutting off Beasts necks in our sacrifices, which the Prophet likens to a stinking Carrion. O Master, why do we not give credit to those words



of God in the Prophets, which do so evidently describe, and set forth our sacrifices? God spake by *Jeremie* in the seventh Chapter, *Jer. 7. 21, 22, 23, 24.* *Uite your neighbours to your sacrifices, (put your burnt-offerings to your sacrifice, and eat flesh) I spake not to your Fathers, neither commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and Sacrifices. But this thing I commanded them, saying, Obey my voice, and I will be your God, and you shall be my people, and walk you in all the wayes I have commanded you, that it may be well with you. But they hearkned not, nor inclined their ear to my command. Full well, O Master, do you know these things to be thus. Notwithstanding, in all these strange events we still belong unto God, and are his portion.*

CHAP. XXII.

*He proves the abjection of the Synagogue, and the election of the Church, by the word of the Lord to Rebecca.*

**N**OW new fear falls upon me, O Master, wherein I tremble at that word, which is written in the 25 Chapter of the first book of our Law, lest that be meant of the Synagogue and the Church, which the Lord God speaks to Rebecca the wife of Isaac, *Gen. 25.* *Two Nations are in thy wombe, and two manner of people shall be separated*

separated from thy Bowels, and one people shall be stronger then the other people, and the elder shall serve the younger. O Master, Rebecca onely was the mother of Jews and Gentiles. The Elder people and first-born was our Synagogue, which was great and glorious, with a rich dowrie of honour, and the knowledge of God bestowed upon it. The younger and last-born people, and lesse in Gods account, were the Gentiles, drowned in infidelitie and ignorance. Yet all this notwithstanding, O Master, if God have slain Israel, as the Prophet *Esay* is plain in it, then was the totall subversion of the Synagogue, which was the elder, and it was brought to serve the Gentiles, which were the younger, that the word might be fulfilled which God spake to Rebecca, One people shall be stronger than the other. For the glorie of the Church God spoke by the mouth of David, *The Kings daughter stands at thy right hand in a vesture of gold, wrought about with divers colours.* The right exposition of this, O Master, begets this sence, that the Church of the Gentiles is here honoured with the name of a Queen, and the divers Colours of the garment, wherewith she is adorned, signifie and set forth the diversitie of Languages and people, by which she is served. For all Tongues and Languages in the Church, conspire with



a concordance of a true exposition of the Law, the Psalter, and the book of all the Prophets. As for our Synagogue it hath but one Tongue or Language, and her garment is not set out with many Colours, but onely one colour, that of her own Hebrew idiome and language.

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### CHAP. XXIII.

*He proveth the same thing by the words of the Prophet Malachie.*

**T**Hose words of the Prophet *Malachie* so often brought, O Master, I cannot so shift as to rid my memory of them, & thence springs my fear, that God should say to the Synagogue, *I have no pleasure in your sacrifices, for from the rising of the Sunne, &c.* For Water, Wine, and fine Flour, the Elements of the Gentiles sacrifice, are clean things of their own nature, and need none of our cleansings, and purifying potions to prepare them, and make them ready. But our Synagogue must of necessitie have continuall imployments, in washing the Flesh of Sacrifices, and cleansing the Entrails of Beasts, which are to be sacrificed. Nay, and there must be many purifyings of the Altar, and place of the sacrifice, to make clean from the fatt and blood of other sacrifices, otherwise it would breed a loathsome abhorring to see them, and meddle with them.

them. This of Bread, and Wine, and Water, is a neat and cleanly sacrifice, subject to none of these indecencies, and loathsome turpitude. For my part, O Master, I must confesse that Gods meaning is of this sacrifice in *Salomons Proverbs*, *Better is a morsell of bread with love,* Pro. 17. *then a stalled Oxe with hatred.* This Morsell of love, O Master, is that morsell of the Gospel commended to us, *meeknes*, that is, reciprocal and mutuall forgiving of injuries, one to pardon another; & the fat Ox with hatred, is our practise of eye for eye, & secret slaying of our enemies. And from these premises I draw this conclusion, that the Churches bread is better than the Synagogues Oxe, the one being a sacrifice of love, the other of hatred, of which God saith, *Better is a morsell, &c.* Another way God fitly likens the Church to a loving Hinde, by the mouth of *Salomon*, *Let her be as the loving Hinde, and pleasant Roe, let her breasts satisfie (or inebriate) thee at all times, and be thou ravisht alwayes with her love.* Pro. 5. 19. The Church is this Hinde so beloved of God, of whom it is written, she is the most dearly beloved Hinde, and hath no equall in nobilitie and favour. He adds, O Master, *Let her breasts satisfie thee at all times, and be thou ravisht alwayes with her love.* In which words is delivered a plain significancie of the lastingnesse of the  
the



the Churches sacrifice for all times, and that it shall abide for ever. Here also God compares the Church to a mother, giving suck to Children; and in this that he saith, Let her Breasts at all times satisfie thee, and make thee drunken, he clearly denotes the matter of the Sacrament, in one of the Elements, which is Wine, though in a spirituall way. And by Breasts he notes the rest of the substance of the Sacrament, that it contains pleasant nourishment, and is a sufficient Sacrament, (as the Mothers Breasts are sufficient for the Childe) which sacrifice the Church at this present enjoys, and is ravisht with it. As for us, our Synagogue has remained a widow this thousand years, quite deprived of her sacrifice. This dear respect which God bears to the Church, comes from Christ the Lord; His are the breasts, from whence run those streamy fluents of Wine, and from thence flows everlasting joy. Here is not a word or tittle of giving flesh, or fat, or blood, the ingredients of our laborious and toilsome sacrifice. The Synagogue, as a miserable widow, had another husband, even God himself; but now she hath lost both her holy house, and her holy husband. The Church on the other side, like a straying Hinde, ranged in the Desert, and had no husband, yet God has found her, and is become instead

in stead of an husband to her. As the strong  
 and glorious God speaks by the Prophet *Esay*, *Esay 54. 1*  
*More are the children of the desolate, than the*  
*Children of the married wife.* That Prophet *Esay 43.*  
 again saith, *I will make rivers in the wilder-*  
*nesse, to give drink to my chosen people.* But thou  
 hast not called upon me, O *Iacob*, but thou hast  
 been weary of me, O *Israel*. Even thus, O Ma-  
 ster, have we shaken off all obedience: we have  
 been earlesse, and would not hear; eyelesse,  
 and would not see, which hath produced this  
 Captivity, that with a drowning flood  
 hath runne over us a thousand years. I am  
 afraid, O Master, for our Law, which gives  
 way to revenge, and has furious anger made  
 ready, in calling for *eye for eye, &c.* whereas  
 the beloved Hinde, having one dear Lover, is  
 ruled by a sweeter rule, which he hath given  
 her in his glorious Gospel, the fift Chapter by  
*Matthew*, *If any smite thee on one cheek, turn to*  
*him the other also.* *David* speaks in the Psalm, *Psal. 51.*  
*O how great is thy goodnesse, which thou hast laid*  
*up for them that fear thee, and which thou hast*  
*wrought for them that trust in thee, before the sons of*  
*men.* It is clear, O Master, that the people of the  
 Synagogue stood in fear of those Legall penal- *Exod. 21.*  
 ties, an eye for an eye, and a tooth for a tooth, be-  
 cause execution did presently wite upon the  
 Offender. How much better do the people of



the Church, that trusting in the goodnesse of God, being smitten on the face, they do not answer with their Fist, smiting again: wherefore God hath graciously laid up for those Gentiles, his abundant goodnesse, which he altogether hideth from the Jews. Notwithstanding, we are Gods people.

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### CHAP. XXIIII.

*He shewes the Christians manner of singing is acceptable to God.*

Isa. 29.23

The Jew has manifested for sanctification; & evangelizabunt for our time-bunt. In stead of murmurers, he hath it Musici scient Leges.

**I** Stand in fear, O Master, of that speech of Esay, for he seems to speak it of the Apostles, *They shall sanctifie the holy One of Iacob [they shall manifest] and they shall fear the God of Israel. [They shall preach or publish the God of Israel.] They that erred in spirit, shall come to understanding, and they that murmured shall learn doctrine: [or the Musicians shall learn the Laws.* We see it with mid-dayes clearnesse, O Master, that now, for a thousand years, the ignorant Musicians are become Doctors, and Teachers of our Law. Who are the ignorant ones, but the Gentiles? Who are these Musicians, but the Christians, who chant and sing our Book of Psalmes, and the Prophets, in their Churches? Of the Musicians and singers, we have God speaking by David, *Sing unto*

unto the Lord a new song, for he hath done marvellous things. What, I beseech you, O Master, is this new song, but the new Testament? and what is the old song, but our old Law? Of these Musicians God speaks more by the Prophet David, *Sing unto the Lord all the whole earth, sing a Psalm of praise to his Name.* Again, *All the families of the earth shall sing and praise thy Name, or, All the families of the Nations.* Where this carries a marke of speciall note, that it is not singularly said, All the families of Israel, but the phrase universally spreads it self to all the families of the Gentiles. Of this muscical and Psalm-singing people, are Davids words in another place, *Blessed are the people that know the song (ours Psa. 89. hath it, That knows the joyfull sound) they shall walk in the light of thy countenance.* That also is to the same purpose, *The Gentiles, or Nations, shall sing a song to thee in the house of thy God.* In this place he names a Song, by way of Antonomasia, naming a Song in generall, but intending their particular kinde of singing. As for us, we have lost our musick, it is now thousand years, since we Jews sung a Song in our holy House. Of these singers speaks David, *They shall sing praises in the house of God for ever.* The 137 Psalm questioned our singing, *How shall they sing the Lords song in a*



Amos 9.

*strange Land ? Alas, O Master, for the vacuity and emptinesse of our vain hopes, who think of a name and a Countrey, when we have lost both. God himself tels us this by the Prophet Amos, Israel is false, she shall rise no more : the virgin Israel is forsaken upon her Land, there is none to raise her up. The same Prophet in the ninth Chapter saith, There shall come such tribulation, that he who escapeth shall not be delivered; though they hide themselves in the top of Carmel, I will search and take them out thence; though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and he shall bite them. Though they go into captivity before their enemies, thence will I command the sword, and it shall slay them. And I will set mine eyes upon them for evill, and not for good. This has the Lord said and done to us, and now, for a thousand years of misery we have hung by our Harpes, and left all our singing of Psalms, mourning befitting us more then musick. Notwithstanding, though we cannot sing, yet this we can say, God is our God, and we are his people.*

## CHAP. XXV.

*The Jews unjustly finde fault with the Christians practise of singing.*

**G**OD hath spoken, O Master, of the Christians singing, by the mouth of *David*, the sweet singer of Israel, saying, *Clap your hands all ye people, sing unto God in the voice of melody.* Psa. 47. 1. In another place, *Make a joyfull noise unto the Lord all ye lands, serve the Lord with gladnesse, and come before his presence with a song.* Psa. 100. In another place, *Sing unto the Lord all the whole earth, declare his salvation from day to day.* Psa. 95. I am under great feare, O Master, by that which God speaks in the mouth of *Jeremie*, *Teach your daughters wailing, and every one her neighbour lamentation, for death is come up into our windows.* Together with this of our learning that sad lesson of mourning, he speaks of those Muscicall children by the Prophet *David*, *Kings of the earth and all people, princes, and all judges of the earth, young men and maidens, old men and Children, let them praise the name of the Lord.* Psal. 148. And, who so offereth praise, he glorifieth me. Psa. 50. As if he plainly said, The sacrifice of the flesh of Goats (such was our sacrifice) doth not honour me, but in the sacrifice of praise (such as is the Gentiles) am I glorified.



See above  
in chap. 24  
concerning  
this place  
of Esay.

The Prophet *Esay* agrees with it, when he saith, The musicians shall learn the Scriptures, and all the Psalmes of *David* shall they sing in a metricall way, as it is varied by musically Tones, some Acute and Sharp, some Grave. About all which, whiles I labour with the strength of my best consideration, me thinks I judge with the least error, when I conclude we are in a great error, about their Sacrifice of praise, which they offer up by singing in the Church of God. Especially, when I further discern, that there are precepts of, and examples for this singing, in the Law of *Moses*, and in the Prophet *David*, who hath called for the praising God with Organs, and Harp, and with loud Cymbals; and, Let every thing that hath breath praise the Lord Jesus Christ. That for Precept. Example is not wanting, for *David* danced before the Ark, with his Harpe, having his head uncovered, for which his rash-tongued wife *Michol*, was bold to reprove him; but she got this sharp and tart reply from him, *O foolish woman, doth not the Lord see thee despising me, whiles I sing praises to him?* The Children of Israel also sounded a Trumpet, whiles they bore the Arke. Now tell me, O Master, what parts act we? Are not we the foolish *Michol*, that mock and jeer at the Christians singing solemnities? And do

Psal. 150.  
Lord Iesus  
Christ is  
not in the  
Psalm.

2 Sam. 6.  
20.

not

not the Christians act *Dauids* part, dancing and rejoycing before the Lord in their Humilitie, Especially, considering how God propounds it, *Let every thing that hath breath praise the Lord.* If it had been precisely thus written, let every Israelite praise the Lord, then our insultation over others might have had some better ground. Neither is that of *Esay* any disadvantage to them, that he saith, *The Nations (or Gentiles) are before God as nothing.* *Esay 40.17* For this is to be applyed to the Gentiles in their first estate, as they once were drowned in darknesse and ignorance of God, before the comming of the Just One. Then indeed they were Pagans, and Idolatrous people; and none of those Nations that have found the Lord, which offer unto him every day a pure offering in the East and West, as above out of the Prophet *Malachie*, hath been alledged. And certainly, O Master, we are heirs of a great errour about this thing. Notwithstanding all this, we belong unto God.

CHAP. XXVI.

*He proves the Apostasie of the Jews from God.*

**U**Nder an oppression of no small fear I fall prostrate, O Master, and this troubles me, that like wicked Apostates we fell off



off from God, at the first comming of that Just One, according to all those Authorities hitherto alledged, & to which expressely do consent all that we finde written in the Books of the Law and the Prophets. From this our Apostasie is it that God stretches out our miserie to such a length of dayes, and hath brought upon us this Captivitie, whiles wee in vaine expect another Saviour, besides that Just One, which nothing avails, nor is any thing to the purpose. Herein we have a signe with plenary evidence, that this generall captivity is laid upon us, for some generall sinne, which all of us have had our hands in: which sinne, while it abides and sticks with us unrepented of, fierce wrath must needs abide upon our Nation, and we remain hopelesse. Yet we look for some other Saviour. But oh the idlenesse, and inanie of our expectations, how little do they profit us? Suppose we go about to affirm, that ours is not a generall Captivitie, and that in some part of the world, we have a King and Prince over us, we shall quickly be proved worthy to be reprov'd for lyars, convict by our owne Law; for if we Jewes should have a King and Prince over us in any part of the world, go to then, let us see what he is; he must be descended of some one Tribe; if of any, it should be of the Tribe of Judah.

Of

Of Judahs Tribe it cannot be, God having definitively determined against it, that there should be no King of Judah out of that Tribe for ever. Whence *Jeremie* the Prophet saith, *The sinne of Judah is writ with a Penne of Iron, and the Point of a Diamond, it is graven upon the Table of their heart.* That which is written with such a Pen, as Iron, in such a Book as an Adamantine stone, how can we look that it should ever be expunged? It shall never bee blotted out, seeing the strong and glorious God hath thus spoken by the mouth of the Prophet *Esay*, *The Lord, the Lord of Hosts taketh away from Jerusalem and Judah the Judge, and the Prophet, and the Prince.* Likewise the Prophet *Hosea* saith of us, *The Children of Israel shall abide without a King, without a Prince, without a sacrifice, without an Image, without an Ephod, without Teraphim.* We know well, O Master, that, from the beginning of the world, God had alwayes some Saints of great account, and holy before him. Towards the beginning of the world the lives of men are reckoned up with many figures, and extended to many yeers, as *Methusalem, Enoch*, and the rest, yet none of these ever came to be Millenaries, either reaching to, or above a thousand years. Yet we have large reckoning amongst our selves, finding our Messias, or

T                      Chist

Jerem. 17.

Esay 2. 2.  
Our Transl.  
hath it, the  
Judge, and  
the Pro-  
phet and  
the Pru-  
dent.



Christ promised to us, to out-strip that un-  
 attained number. We please our selves with  
 saying, that our Messias was born in Babylon,  
 in the seventie yeers Captivitie, which by  
 computation will arise to an higher number of  
 years; for by this at this day, he must be a  
 thousand and fiftie yeares old. This Fable  
 and Fallacie, for it is no Prophecie, though  
 we know not how with any weapons of rea-  
 son to defend, yet with bold assertions we a-  
 verre it for a truth in our Synagogues, when  
 we are none but Jews together, and not a stran-  
 ger among us. But you may hear the pub-  
 lique doctrine of the Christians saying other-  
 wise, Of *Zion* it shall be said, this and that  
 Man was born in her, and the most High shall  
 establish her. In these words he names *Mary* the  
 Ladie, under the name of the Citie, and saith, a  
*man* was born in her. He saith *that man* em-  
 phatically was born in her, he doth not say, this  
 or that Israelite. Whereby he gives light to  
 us to understand, that the Son of *Marie* never  
 was in the Loyns of any man. In the second  
 Book of *Samuel* and the seventh Chapter, God  
 manifestly declares this, when he saith to *Da-  
 vid*, *when thy dayes be fulfilled, and thou shalt  
 sleep with thy Fathers, I will set up thy Seed after  
 thee, which shall proceed out of thy Bowels, and I  
 will be his Father, and he shall be my Sonne.* It

Psa. 87.

was

was never among possibilities, O Master, that any should come out of the Bowels of his Father, therefore to this end is it here set down expressly, to shew that Christ was not to be conceived in woman, after the ordinary way of other men, by any Seed, which should proceed from the Loyns of man, as the rest of men do, descending from *David*, or others. To the same effect God speaks by *David*, *from the womb, before the morning, have I begotten thee.* As if the great and glorious God should say, From the wombe, that is, of his own will he begot his Christ, the operation of the Holy Ghost effecting, it without the seed of man, not after the common regular course of humane generations. This is that doctrine of veritie of the Christians faith, which is hid as a myserie from us, and our low apprehensions will not give it entrance and believe. For our infidelitie in this point shall this salve on us, that we groan under; this is the gate that lets in our miserie. After the same manner doth *David* set forth Christ to be borne, *The Lord hath sworne in truth unto David, Of the fruit of thy Body will I set upon thy Throne.* Notwithstanding all this, we belong to God.



## C H A P. XXVII.

*He concludes with alledging some sayings  
of the Saracens, touching Iesus, and  
Marie his Mother.*

**V**Erily, O Master, though the Christians do not fight against us with swords taken out of the Saracens Scaberds, and what the Alcoran and the expositions thereof have for their defence, (which they neglect to do, knowing our faith feeds not upon Saracens Chaffe, neither do they themselves give any credit to it) yet they might finde something which might much weary and weaken us, and fortifie themselves by the allegation of the Saracens Doctrine concerning Iesus, and Marie his blessed Mother. It is the generall voice of all the Saracens, that Iesus was the Messias whom the foregoing Prophet foretold should come, and as touching his Genealogie and Pedegree, they preferre him before their own God Mahomet. They stick not to confesse that the Parents of Mahomet were Idolaters and wicked ones, and at the best blazon their Arms, but among the Children of Hagar, the Bond-maid, from whom they sprung. Yet willingly they grant, that the Messias by a direct Line draws his Pedegree from Isaac, whose Son

Sonne he was, to the Prophets and just men, and so he descends to the blessed *Marie* his Virgin mother. In the *Alcoran* this testimonie of the Family of *Adamar* is found touching *Marie*, The Angel *Gabriel* said to *Marie*, O *Marie*, God hath chosen thee, and taught thee grace, and hath in his choice preferred thee before all other women of all ages; and hath placed thee as a new *medium* or meane, dividing betwixt earthly men, and the Angels of God in the Paradise of delights. Moreover, all the Saracens speak it for a truth, That Christ, or the Messias, had power from God to work Miracles, to heale every disease, and infirmitie, to cast out Devils, raise the dead, to know the secrets of all hearts; yea, they beleeve all those Miracles to be done by him, which the Gospell records of him. This the *Alcoran* in the forenamed Chapter expressly testifies, That the Messias knew, & doth know all things, yea the very secrets of hearts. The words of *Mahomet* are just to this purpose, who saith, *Eise* (that is Jesus) knew every Book, and all wisdom, and the whole Law of *Moses*, he knew what men did eate and drink in their houses, and what they laid up in their Treasuries. Besides, they say of Christ, or the Messias, that whiles he was in the world he despised riches, and abandoned all carnall delights, nei-



Luke 9.

ther had he any Concubines, which are the occasions of sinne, and a cause of disobedience. Withall their Alcoran has adopted and taken into it that speech of the Gospell, *The Foxes have holes, and the birds of the aire have nests.* These things, though, I confesse, they carry no authoritie for their sakes who say them, being Saracens, yet are they consonant (as may appear by our former discourse) to those things the Prophets foretold, of the first Comming of the Messias. They say in their Alcoran, That Eise, that is Jesus, is the Word of God: and this to be called the Word of God, is accounted the proper name of Jesus Christ among the Saracens: in so much as no other man is thus named, but Jesus onely, whom in the Arabick tongue they call Eise. This we further finde in their Alcoran, *God said to Eise, I am thy sufficiency, I will lift thee up unto my self, and I will purifie thee from the unbelievers.* Consider now, O Master, how the Jewish Nation are redacted and brought to such a paucitie and smalnesse of number, by their thousand years Captivitie, that they are become the fewest of any Nation on the earth. The Saracens are exceedingly multiplied, and daily increase. The Faith of Christ hath filled the whole world, onely we are banished and dispersed all over the earth by our angry

zach. 2.

angry God ; we remaine the fewest of any  
 people , *Reubens* curse being fallen on us, Gen. 49.  
Ne crescas. which his father pronounced against him, *Thou*  
*shalt not excell, or increase.* We increase not  
 at all, but the Christians, whom we hate above  
 all Nations , they increase above all others,  
 and all our hatred of them is in vaine. A con-  
 joyned testimony of many witnesses stand up  
 against us : The Christians witnesse against  
 us, so do the Saracens also : the Alcoran, and  
 the Gospell of Christ, which we will not be-  
 lieve. Which Alcoran, in my judgement, has  
 no validitie or strength in it , seeing it con-  
 tains manifest contradictions , as thou well  
 knowest, and as it clearly is evident, the Com-  
 posers of it were very ignoramusses in the  
 matter both of the old and new Testament. But  
 letting that passe , what shall wee say to the  
 Gospell of the Christians , how shall we es-  
 cape that, laying this down as a presupposed  
 truth, that Christ, or the Messias is already  
 come ? The beliefe of this principle contains  
 nothing in it, that it is contrary to Prophets,  
 or to our Law ; yea, of it we may affirme, that  
 it is the Lamp, that gives light to all the Pro-  
 phets , manifesting them , and fulfilling the  
 promises contained in the Law, if we under-  
 stand those promises aright to be meant of  
 spirituall blessings, as the doctrine of the Chri-  
 stians



stians conceives of them spiritually. Nevertheless, O Master, in all these my doubts, my anxious soul hath recourse to thee, especially, that thou wouldest assist me with thy skill about those knots, which before have been excerpt, and alledged by me out of the Prophets, forasmuch as I know, thou, who art skilled in the Arabick, wilt account the testimony out of the Alcoran no stronger than a lye, and esteem it as a Rush. Thou perfectly knowest the vanitie of *Mahomet*, who called himself a Prophet, but he did not Prophesie, or foretell any things to come; he called himselfe a Messenger sent from God, a good one surely he was, who being a corrupt and ignorant fellow, (much unlike a Messenger of God) taught things contrary both to God, and his Scriptures.

*The end of the Epistle of Rabbi Samuel,  
which he writ to Rabbi Isaac; Master  
of the Synagogue.*

*Annotations*

## C H A P. I.

*Annotations upon the Epistolarie discourse  
of Rabbi Samuel the Israelite, born in a Citie  
of the Kingdome of Marocco.*

**I**N the first Chapter, and in many other, he mentions the continuance of their Captivie, from the vastation of *Ierusalem*, to be in length a thousand years, and upwards, so that it seems the Booke being Translated about the year 1239, had been hid and kept secret by the Jews, from comming into publique light some 230 years, and above. It may appear, more then by conjecture, that it was first writ about the thousand years after the entrance into their Captivie, and the Jews seeing it like a lightsome house, and full of Candles, clearly shewing Christ to be the Messias, and that he was already come, and by them had been Crucified, they fearing if it came into open view, it might pluck away the Jewish vail of opposition to Christ, from many hearts, as plainly demonstrating their

V

finne,

Alstedius  
placeth  
him about  
the year  
1090 in  
Chronol.  
Theol.  
So has the  
Note be-  
fore the  
Book in  
Micropres-  
bentico.



John 12.  
10, 11.

sinne, and the hidden veritie of Christ the Saviour, they put this Candle or Torch under a Bushell, and kept it close many years, till this Translator lighting upon it, did publish and set it on a Candlestick, that it might give light to the whole house, both of Jews and Gentiles, in the Roman language, which is become almost oecumenicall, understood of all sorts. For they thought of this Book, as their wicked forefathers thought of *Lazarus*, *It were good to put him to death, because by reason of him (being raised from the dead by Christ) many of the Jewes would go away from them, and beleeeve on Iesus.*

The Hebrew Doctors inquire earnestly what this sinne should be, few of them have so much flesh and loftnesse in their heart, as to yeeld with our *Samuel*, that it was the sinne of slaying Christ, for they invent vaine *effugia's*, and wayes of avoidance of the thought of this sinne. R. *Salomon* runnes back to the Wildernesse, and sayes, The molten Calfe is still punished, God is yet scourging them for that Idolatry. Hereupon one teaches the Jewes, in every misery of theirs, to think of it. *No punishment lights on thee O Israel, in which there is not put an Ounce of the molten Calf.* But this sin God had pardoned long before Christs time. Others of them do name some great finnes of some

some Particular men, but looke not at the great sinne of the whole Nation. Some conclude it to be a secret and hidden sin, which is not known, that brings all these knowne punishments upon them at this day.

The great *Rambam*, the Oracle of Jewish Learning, the excellent second *Moses*, speaks of his minde, as he is quoted by *Ficinus*, out of his Book of the Ordinary Judges; *Iesus of Nazareth seemed to be the Messias, and being put to death by the sentence of the Judges, was the cause why Israel was destroyed by the sword.* But *Ficinus* is mistaken, for he meanes not honestly there, but as a Jew, hating Christ and Christians; his meaning is, That Christ was the Ring-Leader to rebellions and raising of seditions, stirring up the people to shake off the Romane yoke and Empire, which brought the Romanes to destroy them with the sword. This was his poysonous meaning, though one of the best of the Jews. The learned *Cock* in his Annotations to the Gemar. Sanhedrin, Chap. 11. sect. 37. thus senses it far from *Ficinus* his meaning.

This Jew rightly collects, and concludes, that that sinne which brings a longer plague, and heavier judgement, than any that went before, must needs bee a greater sinne than that which brought their 70 years Captivity,

T 2

and

Iesus Nazareus  
visus est  
esse Messias,  
ac sententia  
iudicum interfectus,  
causa fuit  
ut destrueretur  
Israel gladio.  
Marfil. Ficinus in lib.  
de Christo.  
Relig. c. 27

The first  
Digression



and what can be greater than Idolatry, and slaying of the Prophets, save their slaying of their Saviour Jesus Christ, the Sonne of God, the Prince of the Prophets, and the Center in whom all the Prophecies meet?

He saith further, that none of the Prophets do tell of their return out of this Captivity; he is more to blame then, that at the end of every Chapter doth say, *Notwithstanding whatsoever fall out, we belong to God.* If no Prophet shew, that, being thus cast off, they belong to God, why doth he without the ground of Prophecies build upon such a thing? But herein he is in an error; many, yea, all the Prophets do speak of their return, and the Calling of the Jews. As *Moses*, Gen. 49. 18, 19. Deut. 30. 3, 6, 8. *Esay* 11. 11, 12. *Esay* 45. 22. and 25. *Esay* 59. 20, 21. *Ierem.* 16. 14. *Ierem.* 23. 3, 4. *Ier.* 31. 31, 32, 33, 34. *Ezek.* 36. 26. *Hosea* 1. last verse. *Hos.* 3. 4, 5. *Mic.* 2. 12. *Mic.* 4. 6. *Mic.* 5. 5, 6, 7. *Zephan.* 3. 11, 12, 13. & 19. 20. *Amos* 9. 14, 15. *Zach.* 11. 16. And among our Prophets, none so full as *Paul*, *Rom.* 11. Besides, as *Paul* speaks to them in *Titus*, One of themselves, a Prophet of their own hath said it. Upon these words in the Canticles, *Open to me my Sister, my Love, my Dove, my undefiled*, they write thus, The holy and blessed God said to Israel, O my Children, set open to me

Nondum  
omnium  
dierum to-  
les occide-  
runt.  
Folgebant  
illis quoque  
iherusalem  
lix. Ceci-  
ditte eos,  
non exci-  
ditte car-  
num est.  
Vt elegan-  
ter Cuneus  
de Repub.  
Hebr. Lib.  
1. cap. 18.  
Medras fir  
Hassirim,  
Rab. Isaac  
ut habetur  
apud Por-  
cherum in  
victor.  
Cont. Heb.  
p. 2. c. 10.

but one little Cranie of repentance, though it be no bigger than a Needles eye, and I will so largely open a way to you, that shall let in your Chariots and Carriages with foure Wheels. Out of *Rabbi Levi* they have this also, If Israel would but repent one day, they should forthwith be redeemed, and presently their *Messias* the Sonne of *David* should come unto them. And indeed, their impenitency is their hardest Prophecie against them. Let them but repent, and it will turn the Captivitie of Zion.

Note the Conclusion of every Chapter, and the beginning of every Chapter are the same. The 2. Digression. Every Chapter begins with *I feare, O Master*. Their great Rabbies were called Masters by the rest, who admired their learning, sat at their feet, received their instructions, as the Oracles of wisdom. About our Saviours time they begun not onely to inlarge their Phylacteries, but to inlarge their Titles of Dignitie also, and to advance their Doctors with great names, as *Rab, Ribbi, Rabban, Rabbi*, which makes our Saviour note their pride in it. Those that had taken degrees in learning, and were set into a Doctors or Teachers place to teach others, then had the name of *Rabbi*, their great Master, or learned Doctor of the Chair, for such taught in Chaires, and their Schol-



Chachanim.

Conflan. l.  
Emper. in  
Commen.  
ad 1 chia-  
de Para-  
phraf. in  
Daniel c. 1  
Buxtorff.  
Jun. in vit.  
Mosis Mai-  
mon præ-  
fix. More  
Nevoch.  
Comment.  
in Middoth  
cap. 3.  
lect. 5.

Alsted. in  
Chronol.  
Scolast. ad  
cap. 57.

lers sat at their feet, learning, and hearing their Documents, as *Paul* was brought up at the feet of *Gamaliel*. Sometimes they call them their wise men, sometimes Masters, sometimes Fathers. *Rambam*, *Rabbi Moses Ben Maimon*, & *Ramban*, which is *Rabbi Moses Ben Nahman*, these two famous ones were called *duo Domini*, *The two great Masters*. And this *Moses Maimonides* was so famous for learning, that they adde to his Titles, and some called him *The Doctor of righteousness, and the great light of the Captivitie*. A Doctor among them *R. Judas* is of such fame, that they call him, by way of eminencie, *Ribbi*, or *Hannasi* the Prince, *Haccadosh*, *R. Judas* the Holy. So among the *Pontificians*, they Idolize their great doctors, one must be the Master of the Sentences, another must be the Angelicall Doctor, a third the Seraphicall Doctor, this the Profound, and that the Irrefragable Doctor, another the Doctor of Subtilties; one is called *Comestor*, the great devourer of the Scriptures, as if he had eaten up the Bible for his many Quotations of it. another is called *Speculator*, as *Durandus Hales*, or *Alensis* the Englishman, the Master of *Bonaventure* and *Aquinas*, he was (to his high praise in those times) called, *Fons vitæ*, *The Fountain of life, and the irrefragable Doctor*. So that to the praise of Englishmen, by the confession

session of the Learned of other Nations, it is upon Record, that not onely *Bonaventure* and *Aquinas*, and the rest, carry all the glory of Angelicall and Seraphicall learning, but even our Englismen have been Tutors to the best of them, and have been as it were Fountains to their Seraphicall Streams: though *Fons vite* be a Title too Hyperbolicall, and too near to Blasphemie.

*Petrus Cluniacensis* and *Bede* our Countrey-man too, go not in any Writings without their Title of *Venerable Peter of Clunie*, and *Venerable Bede*. *Dionysius a Rickel*, he is the Ecstasickall Doctor, *Alanus* he is the Universall Doctor. All Religions, Sects, and sorts of People are ready to get their Doctors and Teachers into too high Chairs of estimation and praises, even to *Homar* and *Hali* among the *Turks* and *Persians*, *Chud* and *Tzalet* or *Salech*, *Synaip* and *Hedres*, *Dualkiphil* and *Locman*, of which last the Proverb is, *He is as wise as Locman*, when they will name a second *Salomon*.  
 The very deceived of our dayes do name their Teachers Apostolicall men, and men as full of new light as any, when it is indeed old darknesse and deliration: though their breath be poyson, and their doctrine blasphemie, and their visions made up of boldnesse and impudence, yet their deceived Profelites are ready  
 to

Saracen.  
Chatechif.



Io. Iac.  
Boissard. in  
Topogr.  
Romæ.

Buxtorff.  
in Syna-  
gog. Iud.  
cap. i. ex  
Tractat.  
Erubbin.

to call and count them as that marble Statue of Rome, *Buccam Veritatis*, the very mouth and cheeks of Truth. Among the Jewish dotages this is none of the least, that what their great Rabbins and Masters write, and set down they must believe, as this hard Statute of theirs will make it appear. Thus they write, *Whosoever mocks at, or despises what our wise men and great Rabbins have spoken, he shall be tormented in hote boyling dung in Hell.* This is to make a Statute of doating. Some of them say, They that give themselves to the studie of the Bible, there is some little vertue in it, or rather none at all; but they who studie Tradition, or the secondary Law of the Fathers, there is vertue, for which a reward is due, They who studie the *Gemara*, the Talmudick Writings, there is more excellent vertue for them than others. We are furnisht by them with Stories for this: as that R. *Eleeser* being sick, his Disciples visiting him, said to him, *O master, teach us the wayes of life, that we may obtain the life of the world to come.* The sick Doctor answered thus, *Be admonished to honour your fellow-schollers, and draw back your children from the studie of the Bible, and place them betwixt the Knees of the wise masters. Agroti somnia!* We leave these dotages, and pray they may recover their right senses, which will lead them

them to these three Rules. 1. *To the Law and to the Testimonie, &c.* 2. *In vain do they worship me, teaching for Doctrines the Traditions of men.* 3. *Search the Scriptures, for in them you think you have eternall life.*

I. *Mat. 23.*II. *Isay 8. 20.*III. *Mat. 15. 9.*

John 5. 39.

Yet would I not have any build upon this these bold and blinde out-cries, Away with the Rabbins and all Hebrew writings, it is lost labour and learning to studie them, there is nothing sound, all is fabulous and vain in them, of no use for a Divine. Give that Head some *Hellebore* to purge folly. It is as if one should say, What should a man do sowing Seed, for there are much Straw, Chaffe and Weeds that grow up with it? But a wise Husbandman will say, I get much good Corne, and therefore I will bestow some labour for the Cornes sake, to thresh and winnow it, and rid it of straw, chaffe and Weeds. Though there be much Chaffe in the Hebrew Doctor, yet there is much good grain and fruit of profitable use; and why may we not, as husbandmen, learn to thresh, and winnow them, and read them with a fanne?

The 3. Digression.

Non cœco zelo infans ipse, ut aiunt, unacum lavacri sordibus est effandendus. Schickard. apud Glasfiam.

For that kinde of learning the lesse I know it the more I admire it, and wish time and pleasure to recover what former years have lost, licking the glasse without, when I cannot come to the precious liquor within. I judge

Paul Fagius in præfat. Eliæ Thisbi.



Iunius in  
Orat. de  
ling. Hebr.  
Antiq. &  
præst.  
Tom. I.  
Glaßius in  
Orat. de  
Hebr. ling.  
util.

I.

II.

Nihil aliud  
est Theo-  
logus, quā  
Gramma-  
ticus verbi  
Divini.  
Drus. in E-  
pist. ad Se-  
nat. Ant-  
verpiens.

III.

Scaliger  
ad Sæph.  
Vbert. Bux-  
torf. in præ-  
fat. ad Mor.  
Neroch.

in the want of it, one piece of a compleate Divine is awanting. Now we are subject to despise it, because Hebrew and Jewish learning requires more studie and judgement, then looking upon some common Latine and English Authors, an easie kinde of studie, and almost vulgarly attainable. Good account may be given of this by some reasons, that will make it appear to be that which should bee above the contempt of ignorance. 1. In other Authors, Schoolmen, Commentators, Jesuites we use to read and studie, in which there is Chasse enough, yet there we use to separate the precious from the vile with an *hic magister non tenetur*. 2. Of all tongues and learning it will challenge superiority, as being more near neighbour to the Divinitie of the Old Testament; therefore it is called *lingua sancta*, the sacred and holy Language, as being used by God. He was no Pamphlet nor triviall Doctor that said, A Divine was nothing else but a Grammarian of the Word of God, the Bible being the Grammer of Divinity. 3. There are many found and rare Writings of great use among the Rabbins, among which especially the great *Moses Maimonides* carries the palme, having freed himself from many Jewish dotages, fables and Traditions. The Heroes of learning *Scaliger*, *Esaubon*, and others, will tell us

his Booke of *More Nevochim*, or *Doctor perplexorum*, is as good as the weight in Gold, and is exceeding necessary for Christian Divines.

4. There are divers places both in Old and New Testament, cannot bee well understood, unlesse wee borrow Candle-light from the Hebrew Doctors, as *Exod.* 6. 3. *Ruth* 4. 7. *Esay* 1. 29. *Esay* 12. 13. *Ier.* 16. 7. *Ezek.* 8. 14. *Ezek.* 9. 4. *Matth.* 5. 22. *Matth.* 21. 9. *Matth.* 23. 7, 8. *Matth.* 26. 23. *Mark* 7. 11. *Rom.* 5. 7. *Iohn* 7. 37. *Iohn* 3. 29. *2 Tim.* 3. 8. *Revel.* 3. 4. and an hundred more, in which a man shall stray & stumble, unlesse he use their help. Ask *Ainsworth*, *Selden*, *Weemse*, whether they borrow not much light from them. 5. It is confessed in Jewish matters, Rites, Customs, Sacrifices, Syrian gods, we get best helps from them, and why may we not rather chuse to have them at first hand, then to take them at a second, or rather a tenth hand? Water in the very Spring is better had, then to bee glad of it after it runne thorow ten Channels. It is better to see with our owne eyes, then to have our Spectacles hang at other mens Girdles. We may to good purpose make use of that Jewish saying, *Let my soule be among the Collectors of Almes, rather than among the Distributors of them.* Or as *Valla*, I had rather be a Bee that flies farre to gather matter

III.

v.

A sapius  
collectis,  
ac transfu-  
sis cello-  
staneis, ve-  
lut è deci-  
ma lacuna  
suffurari, ut  
pene nihil  
resipiant  
sui fontis.  
Eras. in  
compend.  
Theolog.  
R. Iose.



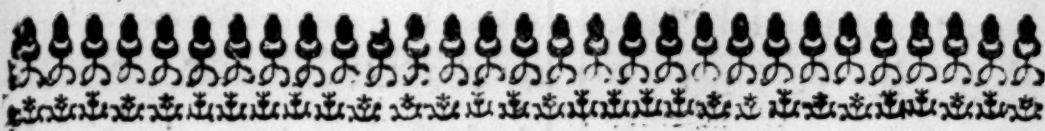
VI.

matter for Honey, then a Pismire, that gathers but from the next Corn field. 6. Were it not a rare thing (lastly) to be so skilled in the Jews Tongue and Writings, that one might be able to lay before them their owne vaineſt Fables, and confute them out of their own Books and Doctors, as many have done? This would put the Jew to a ſtand and admiration, and to crie out with a friend of theirs, *Proprijs calamis conſigimur*. What a glory was it to thoſe two Chriſtian Divines, Mercer and Vatablus, that when they were Profeſſors at Paris, the very Jews did admire them for their great ſkill in the Hebrew, and being ſo perfectly ready and read in all their Writings?

Julian a-  
pud Theo-  
doret.  
Vatablum  
& Merce-  
rum Lute-  
tiæ docen-  
tes ipſi lu-  
dæi ſunt  
admirati.  
Chamier.  
de Authen-  
dit Can.  
Panſtrat.  
l 12. c 9.  
*Allo gla-*  
*ux, allo*  
*corone*  
*ptbenge-*  
*tai.*

Thus I have endeavoured to ſhew, that Jewish questions and vanities, being avoided, their learning is of much uſe in Divinitie, whatſoever is ſaid by ſome; *The Crow cries one thing, and the Owl another*. Every Chapter alſo ends with this, *Attamen Dei ſumus, Yet we belong to God, in all eſtates we Jews are Gods peculiar people*. There is a truth in it, they were Gods people by Covenant at firſt, and they ſhall bee called home to the Covenant of Grace at laſt, when they ſhall looke upon Chriſt whom they have pierced; but for the preſent ſtate of them, ſtanding out againſt God, and hating Jeſus Chriſt, God calls them,

them *Loammi, Not my people*. As concerning Hof. 1.9.  
 the Gospell they are enemies, but as concer- Rom. 11.  
 ning Election, they are beloved for the Fa- 28.  
 thers sake.



## CHAP. II.

**I**N the second Chapter the Jew reasons  
 the case, inquiring why they observe some  
 Legalities, as Circumcision, Sabbath, and  
 others, but omit Sacrificing, Altars, **U**nction  
 and Incense. He happily guesses, that they re- I.  
 main these Legall Rites now, as received not II.  
 from God, but from their Fathers that were  
 under Gods wrath. 2. That God has given  
 them no precept now to use them; for indeed  
 the destruction of Jerusalem, and the Tem-  
 ple, the place of their worship, the taking a-  
 way of their Kingdome and Priesthood, is ar-  
 gument enough to tell them God hath aboli-  
 shed their Legall observances, and delights no  
 more in them, nor in that kinde of Govern-  
 ment. By this he rightly acknowledges all  
 their Jewish service is against the heart of  
 God, and his command, and is will-worship;  
 not Gods will-worship, but mans will-wor- III.  
 ship.



ship. 3. He takes away a reason that might be given by some, why they used not Altars, and Incense, because they were strangers, and under the Government of Kingdomes, and States, that would not suffer them to have that libertie. But this he answers to, that it is no good reason; for Kings and States that suffer them to have Synagogues and meetings, and communion in a Jewish manner, would permit them this also as well as the former: they who grant a greater thing, in all likelihood will not deny them a lesser matter. So that the conclusion he would make, is this, *God in his anger hath bereft us of King, Priest, Temple, Altars, Sacrifice, the great things of our Law, therefore he would have us leave all other our Jewish Rites also, because it is manifest for our sinnes he would have us deprived of all, and besides turn us to Christ, who hath put an end to all Iudaicall observances.* Many of the Jews acknowledge, that Sacrifices and Ceremonies were not to be perpetuall, but to continue for a time onely, and by the Messias to be abrogated. In their Talmud they have this to that purpose, *In the world to come all sacrifices shall be annihilated, except the sacrifice of Confession, i.e. of praise.* So the Ægyptian Moses writes, that in the time of the Messias all things shall be licen-

Hieron. de  
S. Ede in  
Hebreom.  
I. I. c. 9.  
Ex Berescit  
Ratba.

fed

sed, which were prohibited : According to that saying, *The Lord looseth them that are bound up*, and there cannot be a greater proof than this, that even *mulier menstruata* shall be licensed by God at that time. In the Talmud, speaking of unclean things, as the Sow, it is questioned, *why is a Sow called Hazer?* It is answered, *Because God will return it once to Israel*, that is, give them libertie to eat of it; *Hazire* signifying *reversion* or *returning*. Wherefore, by the judgement of divers of their Doctors, they doe at this day unlawfully in counting any meats unclean by the old Rule of their Law, seeing the Messias was beleev'd should set these very Creatures at libertie, that they should not be bound up from free use by any Bond of Ceremoniall uncleanness, as they were heretofore. When the Vail of the Temple was rent, all Legall Ceremonies were to be rent also.

The Jews acknowledge they have nothing to do now with Sacrifices, as their Ancestors had, because they are scattered from their own land, and their Temple is destroyed, which was the place destined for Sacrifices to be offered up to God, yet instead of Sacrifices they will do something, they redeem their Sacrifices with words, and comfort themselves with this, as if God did accept it as well as any Sacrifice,

The 4. Digression



Hof. 14.  
Wofgang.  
Capito in  
Hof. 3.

2 Sa. 20. 1.

crifice, that they read over Gods precepts in the Law about the kindes and manner of Sacrificing; and so they make use of, or rather abuse those words of the Prophet, *we will offer up to God the calves of our lips*; Which were a good Sacrifice, if they were good lips, confessing Christ, and guided by holy hearts, onely relying, and trusting in the all-meriting Sacrifice of Christs blood. Their R. Simeon saith, they despised three things, and cast them off in that speech, *we have no part in David, nor have we inheritance in the sonne of Iesse*: 1. The Kingdome of Heaven. 2. The house of David. 3. The Temple of the Lord. But the later Jews have cast off these three things farre more despitefully, in casting off Christ; And having thrown off God and his Temple, why may he not throw away them and their sacrifices? ---- The conclusion is against the Jews, that they do against ground and reason retain some part of their Jewish service; and let other parts be lost; as that of Altars, oylment and sacrifice. If one be good, all is good, because all is of the same root. If God have abolished some, he would have them abolish all; and he grants the Jews are non-plust, and have nothing to say in this argument, when it is urged by the Christians.

CHAP.

## C H A P. III.

IN this Chapter the Translator tells us he findes much diversity in the Phrases of the Scripture, as they are in the Originall Hebrew, and as he findes them quoted by his Rabbi *Samuel*, who being among the Turks follows the Arabicke Bible, and therefore he would have the Reader note, that he quotes the Scriptures according to R. *Samuel's* Book, that he may prove himself a faithfull interpretour.

It is a pretie note of R. *Samuel*, that the first Captivitie is called but a *Transmigration*, or a *passing over into another Land*; which seems to be a word of hope, that promised them they should come back again. But this last is named by a hopelesse name, a *desolation*, to let them see it is a perpetuall Captivity. That of *transmigration* or *removing*, may bee scene 2 *King*. 17. 23. 2 *King*. 24. 3. But this is a *desolation*, *Dan*. 9. 27. and the *abomination of desolation*.

A twofold misery he findes to pursue this Captivitie more than the other.

1. In the other they had Prophets in *Babylon*, to comfort them, *Ezekiel*, *Haggai*, *Zacharie*; but in this Captivity, no true Prophets preach deliverance: Prophecie and Vision ceaseth.

X

Again,



2. Again, in that other Captivity they were all together in one Kingdome, and company of known friends & Countrey-men, breaks the strong waves of an evill ; but here they are dispersed into all Countries, and can converse with few of their own, but meer strangers, both by Countrey and Religion. And this is a sad thing, that they sit solitary like a Sparrow upon the house top. This the Lord threatned, to make their Chaine heavy : *The Lord shall scatter thee among all the people from one end of the earth even to the other, &c.*

Deut. 28.  
64.

The 5. Digression.

This *Samuel* acknowledges, and calls *Daniel* a Prophet of God, which divers of the great and learned Jews will not admit, yet he all over honours him, and quotes his Prophecie in this matter of the Messias. It seems this man had rather cleave to Christ, who calls him a prophet, *Matth. 24. 15.* then to his great Talmudists and Rabbies, who will needs be great, by lessening some of Gods greatest Prophets. *Porchetus*, a great and deep inquirer into Hebrew Learning, proves by Jewish Tradition, that *Daniel* was held by them a Prophet ; and he further saith, that among the Jews none could be found so strangely foolish, to deny the Spirit of Prophecie to *Daniel*, but onely one wicked Sadduce, called *Porphyrius*; who being convict with the clearnesse of his Pro-

Prophecie concerning Christ, he falls like a bitter Dogge a barking against the truth and sanctitie of *Daniels* Propheticall testimony. Of this *Porphyrie Hierome* speaks in his Epistle proæmiall to the Comment on *Daniel*, to *Pam-machius* and *Marcella*, where he saith this *Porphyrie* writt his twelfth Book against *Daniel*, whom *Eusebius* confuted in three Volumes. But besides *Porphyrie*, *Porchetus* might have seen some more denying *Daniel* properly to be called a Prophet of God, as the great *Moses Ben Maimon*, who saith, our Nation with an unanimous consent hath placed the book of *Daniel* in *Kethubhim*, among the holy Writers, but not among the Prophets. And the same account and reckoning they make of *Dauids* Psalms, *Salomons* Books, *Esther*, *Iob*, and the Books of *Chronicles*. They say these were writt as they were moved by the holy Spirit, but it was not *vera & pura Prophetia*. But who will may see against this, *Daniel* proved to be a Prophet of God, out of *Moses Ben Maimons* own Characters of a Prophet, by *Constantine L'Emperour*

Porchet.  
victor.con-  
tra Hebr.  
part. 1. c. 3.

More Ne-  
vochini.  
part. 2. c. 45

In annotat.  
ad Rab.  
Iacchiad.  
in Paraphr.  
in Daniel,  
cap. 1. an-  
notat. 1.

Against this opinion, which makes *Daniel* a Prophet, but metaphorically, or by way of Translation, *Guil. Vorstius* may be lookt after also, in his Annotations on *Maimonides de fundam. Legis ad cap. 7.* *Cuneus de Repub. Hebr.* lib. 3. cap. 7.

X 2

CHAP.



## CHAP. IV.

**H**E rightly speaks of the blindnesse of the Jews, so their estate in the new Testament is called: *For judgment am I come into this world, saith our Saviour, that they which see not might see, and that they which see might be made blinde. God hath given them the spirit of slumber, eyes that they should not see, &c. Blindnesse in part is hapned unto Israel, untill, &c.* That which is here said, that it is perpetuall, *Paul* saith better for them then *R. Samuel*, *It shall not be alwayes, but till the fulnesse of the Gentiles be come in, and then all Israel shall be saved.*

Ioh. 9. 39.

Rom. 11. 8.  
& 25.

## CHAP. VI.

Hieronym.  
Cathul.  
Parcus  
Tarnovius.Alapide  
in loc.

**I**N this Chapter he is very earnest to apply that prophetic of *Amos*, the selling of the Righteous for Silver, to be Israels sinne, in selling Jesus the Righteous Sonne of God for thirty pieces of Silver. Our Christian interpreters and Expositors, do not go that way, to apply it onely to Christ, but make it to be the sin of injustice, & cruell oppression against the poor and needy, selling away their person and Cause for Bribes. Some have a glance at this Jewish exposition, yet cannot fully like it: though

though this Jew found the Christians in his dayes much bent to expound it as he does, and let him be wittie this way, to apply all to the Jews sinne, if so be it may heal their sore.

CHAP. VII.

**T**He seventh Chapter arises out of his former discourse, and he layes it downe, that the Prophet *Amos* his Just man sold for silver, is Jesus the Just, the Saviour of the Christians, he beleeves it is meant of no other, This indeed is true, 1. That Jesus the Just was sold for silver. 2. That this was the Jews sinne. 3. That this sinne of selling and murdering Jesus is the Gate, that lets in all their miserie. Onely here the Jew in a fourth thing has us not so fully agreeing, that the Prophet *Amos* doth directly and especially point at this sin in this place. Here the Jew is more against his own Jews, than the Christians are, and it shews his pious intention, to finde out the grievousnesse of their sinne, that takes up any Scripture, that may seem to indigitate it, to bring his people to repentance.

In this Chapter he admirably, and with a Beam of Christian light, applies the 53 of *Esay* to Jesus Christ, & as a Christian Expositor, opens divers things in it. As likewise that ex-



Zach 12.  
The Chal-  
dee Para-  
phrast and  
Gemara.  
Babylon.  
Grotius de  
veritat.  
Christ. Re-  
lig. in an-  
notat. ad  
lib. 5.  
The 6. Di-  
gression.

Hieron. de  
sanct. fid. in  
Hebræo.  
Mast lib. 1.  
cap. 11.

Mornæus  
in cap. 30.  
lib. de ve-  
rit. Christ.  
Relig.

Porchetus.

cellent and Torchlike place of *Zacharie*, which gives clear light in this truth, undenyably looking at Christ. For other Scriptures look at his good meaning, and pardon his Application. That 53. of *Esay* exceedingly straitens the learned Jews, and puzzles them in their Expositions, to make it fit for some other, rather than Christ Jesus, but divers of them are enforced to apply it to Christ.

Of the Application of the 53. of *Esay* to Christ the Messias, *Hieronimus de sancta fide*, a converted Iew, gives us his sure word, that divers of their Rabbins go that way: as R. O-*sua* in *Sanhedrin*, and R. *Jose Galilaus* in a Book called *Zifrat*. Lord *Morney* brings in others of their Doctors, fitting this Chapter to him, as R. *Ula*, *veniat, sed absit ut videam*, *Let him come, but farre be it from me that I should see him*, meaning, his wounds and sufferings will be so grievous, as men will hide their faces from him. And upon *Ruth*, on these words, *Dip thy morsell in the Vinegar*, their Midrasch, or Commentary hath it, *The morsell is the bread of the King Messias, who shall be broken for our sinnes, and shall indure great torments, as was foreteld by Esay*. To stop the mouthes of all Iews, R. *Simeon* the sonne of *Johni*, a chiefe one of them, writes as if he were cloathed with the Sunne: *wo* (saith he)

to the men of Israel, for they shall slay the Christ. And, God shall send unto them his sonne, cloathed with mans flesh, that he may wash and cleanse them, and they shall slay him. R. Iohanan pitches truly upon the very time of Iesus Christs exercising his Ministry upon earth, agreeable to the Historie Evangelicall of his life: Three years and a half (saith he) the presence of God did crie upon Mount Olivet, Seek the Lord while he may be found, and call upon him while he is near. Which is just the common computation of the time of Iesus Christs preaching, from his Baptisme to his Passion.

Here let it be noted once for all, that this Doctour doth altogether call Christ the Iust or Righteous One, an excellent name agreeing with the Scripture, that calls him so, proving, in him there was no sinne, no unrighteousnesse, no guile, and therefore he was fit to be *Jehovah Tsidkenu*, The Lord our Righteousnesse. Peter preaching to the Jews concerning Christ, saith, They denied the holy One, and the Iust; and Stephen in his Sermon calls him the Iust One. So Ananias called Christ that Iust One. Among the Jewish Doctours it is ordinary, to call Christ by this name, by way of excellency. The earth (saith one of them) standeth but upon one Pillar, and the Iust One is his Name; as it is in the Book of Proverbs, Chap. 10.

The 7. Digression.  
Postel. de  
Orb. Ter.  
concord.

Acts 3. 14.

Acts 7. 52.

Acts 22. 14

Vide Por-  
chet. in Vi-  
ctor contr.

Hebr part.

2. cap. 11.

In



In the end of the Chapter the Jew alleges the agreement of the Gospels relation to the Prophets prediction, concerning Christs death, wherein like a Christian he flies from the Jews, and cloaths himself with the Christians Armour of fight, beleeving the Gospell, which professed Jews hate with an indeleble hatred.

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CHAP. IX, X, XI.

IN these Chapters he proves that Christ shall have a double comming; First, in basenes and humility; then secondly, in Majesty and glory. Sometimes onely he teaches Scripture to speak more then is intended; as in that place of *Esay*, because it is said, *Awake, Awake*, twice, he will have it to mean Christs double Comming: And that of *David*, *For he cometh, for he cometh*, is twice repeated, because Christ shall twice appear, saith R. *Sammuel*. But the truth is clearer, then that he need these witty (though sometimes weak) allegations.

That Christs second comming shall be to judgement, and with Fire, and glorious Majesty, he rightly and Orthodoxly holds and proves. It is a rare Testimony to the credit of our Christian Baptism, that he calls it the *well of salvation*, spoken of by *Esay* the Prophet.

phet. Nay further, behold this Jew turned perfect Christian, for he confesses the summary of the Gospell, the chief sentence of it, to be very true, which is this, *This, without all doubt, (saith he) is to be held, that none are saved, but those that beleeve Christs first comming, and those that beleeve not, there is no ground for them to hope for salvation at his second comming.*

This is the maine matter of faith in the New Testament, so that this Jew confesses like Peter, *Thou art Christ the Son of the living God.*

Matth. 16.

And I see no reason, but it may bee said to him, as to Peter, *Blessed art thou Samuel the Israelite, for flesh and blood hath not revealed this unto thee, but my Father which is in Heaven.*

He affirms the very same that is affirmed in the Gospell, *He that beleeveth on the Sonne hath everlasting life, and he that beleeveth not the Sonne, shall not see life, but the wrath of God abideth on him.*

Ioh. 2. 39.

1 Iohn 5.

11, 12.

In the tenth Chapter we have some places brought in to prove the second comming of Christ, which will not bear it, and yet divers of our Christian Expositours have taken leave to be mistaken, as well as this Jew, or rather worse; and so much the worse, because they crie out of all, which will not sing to their Violl, when they themselves are out of tune. Cramer undertaking the clearing of

The 8. Digression.

Cramer in Schol Prophet. claf. 3

Y

Pro-

Prophecies concerning Christ, finding fault with those that do not make *Zach. 14. 3, 4, 5, &c.* to be meant of Christs Ascension, and the cleaving of the Mount of Olives, &c. to be meant of the Apostles sending out to the Gentiles, he names among the rest our *Marochian*, in this place applying *Zachary* to the second comming of Christ. Surely it is not meant of Christs second comming, but (as *Calvin* hath it) of an illustrious presence, and manifestation of God in his power and might, evident to all, that Jerusalem shall not be in a shady Valley, but shall be conspicuous, and open to a glorious view for all Nations to see it, and admire it. It is true, *Samuel* is mistaken, and so is *Cramer* too, for because there is mention of the Mount of Olives, it doth not follow, that therefore Christs Ascension must be pointed at. But the *Lutherans*, *Cramer*, *Hunnius*, and others, plow deep furrows upon *Calvins* backe, because he will not swear to their Interpretations. Our Christian *Moore* makes use of the third of *Malachie* too, to prove Christs second comming; But who may abide the day of his comming? Divers of ours are also to be blamed for this, that wheresoever in Scripture they meet with a terrible day of the Lord, they presently apply it to the day of Judgement: yet he sees little that

Hæc particula ad posterioꝛe adventum accommodari potest: proprieta- men pertinet ad priorem: quia de nuntio fœderis loquitur. id est, de institutione Legis Evangelicæ. Fer. à Figveiro in Malach.

sees

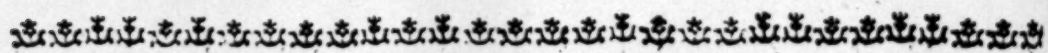
sees not this to be meant of Christs first coming, whose preaching, and pure doctrine of Gospel, was terrible to prophane ones, and Hypocrites, Scribes and Pharisees. Besides, it signifies the misery, sorrow and captivitie, which should befall the Jews in, and after the coming of Christ, not by Christs fault, but by their impietie and infidelitie, rejecting Christ: so as his coming proves terrible to them.

In the end of the 11 chapter, he hath two excellent things concerning Christ, wherein he speaks Christianisme most Christianly, and brushes himself clean of the least Jewish moat.

1. He concludes it from Scripture, that Christ, and Christ alone, is the True and Righteous One: All men, best of men, were sinners, but Christ was sinlesse. And in this he prefers him before Moses, and all other holy Ones, which no Jew will do, just as Christ is preferred in *Hebr. 3.*

2. He makes disobedience and infidelitie in Christ, the damning sin. This he proves as the Authour to the *Hebrews* proves it: compare his words and those of *Hebr. 10. 28, 29.* and you shall see such an agreement, as if he had proposed those words, and that Text to be followed, *He that despised Moses Law, dyed without mercy, under two or three witnesses.* He has

it like to that ; If they were worthy of death who beleeved not Moses , who was two degrees behind Christ, he was but a temporary Saviour , and hee was a sinner ; Of how much sorer punishment suppose ye shall he be thought worthy , &c. how much more (saith our Samuel) are they worthy of this Iudicatorie of fire, who beleeve not, nay, who blaspheme this Christ, who is a Righteous One, and who saves eternally. O that this lightsom beam of truth had pierced the hearts and breasts of all the dark-spirited Jews ! O that all of them saw with Samuels eyes ! The Lord perswade these Israelites to dwell in the Tents of Samuel, and to come and see.



CHAP. XII.

THe Ascension of Christ he proves and beleeves , which no stone-hearted Jew will by any means admit into thoughts of probability ; for they are so farre from beleeving his glorious Ascent into Heaven, that they make his Descent into Hell their chief and unquestioned Article, with the most horrible blasphemy affirming , that our Christ is tormented in Hell, in boyling and scalding (*Zeah*) Dung, because he rejected, and despised the Traditions and Doctrines of their holy Elders and Chachamims. Yea, they make him a false Prophet, and to be a prophane wretch,

as *Eſau*. And in the moſt ſecret Books and Papers kept among the Jews, (which they will not let every eye ſee , but ſuch as are rightly Jewiſh, that is, ſtiſſe enemies of Jeſus) this they teach and write , That the ſoul of *Eſau* entred into the body of Chriſt, and ſo he was juſt ſuch a wretch as *Eſau*, or *Edom*. And this may perhaps be one main reaſon, why they call all Chriſtians Edomites, as thinking wee follow, and put our truſt in Chriſt, who is as Edom with them. He applies the 24 Pſalm to the Aſcenſion of Chriſt, which divers Chriſtian Expoſitours by Propheſie will have pointed at , and by allegory allude to. This Author makes ſome aſk the queſtion, *who is this King of glory ?* And he ſets the Angels to answer the queſtion , *The Lord of Hoſts he is the King of glory*. This way *Ierome* goes, making a Dialogue betwixt Angels and Devils. *Who is the King of glory*, ſay the Devils ? The good Angels answer, *The Lord of Hoſts, mighty in Battell, he is the King of glory*. This Jew (it ſeems) had ſtudyed not onely the Chriſtians Goſpell, but Chriſtian Interpretours, and Expoſitours of the Bible. And though this be no ſtrong proof of Chriſts Aſcenſion, (but rather *David's* Song about the building, and ſetting up the Temple, and the glorious gates thereof , for the Lord of Hoſts to come enter

The 9. Di-
greſſion.

Hieronym.
in Pſalm.
Stapulenſis
Schol. in
Dion. A-
reop. tit.
Baptiſt Fo-
lengius in
Pſal.
Barth. a
Koppen. in
Pſa. 24.
Viſcaror. in
Pſal.

and dwell in it) yet the Jew shews us how willing he is, to admit the doctrine of Christs Ascension, and to follow Christian Doctors.

The 10.
Digression

This Jew, though he sometimes uses the Scriptures, with meanings and applications scarce genuine, yet in his application of the 63 chapter of *Esay*, vers. 1. to the exaltation and triumph of Christ over his enemies, he hath done more rightly, than many of our writers and Christian Preachers, who commonly do apply this place (by a vulgar and received errour) to the Passion of Christ. How often have we heard these words quoted thus, *He trodd the wine-Presse of his Fathers wrath alone*, that is, *He alone suffered, and underwent his Fathers wrath for us*? If it had been meant of Christs Passion, it would have been passively, *I was trodden in the Winepresse alone*; and not Actively, *I have trodd it*. It is the Grapes that suffer treading and pressing, not he that treads. 2. Again, he is said to be glorious in his apparell, when he comes from treading the Wine-Presse. Now Christ in his Passion was either quite naked, as many think; or else but in one part very slenderly covered. Now if his Body, or that mean Cloth were sprinkled with his own Blood, this was no very glorious apparell, for one to appear thus miserably. But for Christ in his Ascension to appear,

and

and in his Triumph to shew himselfe, with garments all stained with the Blood of his Enemies, this is glorious raiment indeed. The triumph of the righteous is, they shall wash their feet in the blood of the wicked. 3. Observe the phrases in this Prophecie, which shew not Christs Passion, but his enemies Passion, travelling in greatnesse of his strength, that is, strongly conquering, and destroying his adversaries. *Mighty to save*, that is, to preserve his; he doth not say, *Mighty to suffer*. Garments like him that treadeth the Wine-Fatt; the blood of enemies, like the juyce of Grapes pressed, are sprinkled on him that presses them. *I will tread them in mine anger, and trample them in my fury*. If it were of Christs Passion, it should be, *I am trodden in Gods anger, and trampled in his fury*. The day of vengeance is in my heart, that is, *Like a Conquerour I will now take vengeance of mine enemies*. 4. This phrase of treading as in a Winepresse, is used in Scripture elsewhere, to shew what they suffer that are trodden, as *Lament. 1. 15*. Now Christ saith, He trod, and was not trodden. 5. He is said to come from *Edom*, and *Bozra*: by Edomites conquered and destroyed, he sets out, under that particular name, Christs universall conquest and triumph over all the enemies of the Church. And in this Exposition

Psal. 58. 10.
III.

III

V.

Of the An-
cients, yet
Origen in
Matthæum
15. Tract.
applies it
to Christs
Ascension
& triumph.

Pf. 119. 99.
Nostri mi-
nus recte
de passio-
ne Chri-
sti expo-
nunt. Ioan.
Mercer in
Comment.
ad Cantic.
c. 5. v. 10.
Cramer. in
Schola
prophet.
Class. 3.

Exposition; this Jew applies the Propheſie better then many among us. It is true, divers of the Ancients have swallowed this without chewing, to be meant of Christs Passion, but whoſoever looks into the Text, and the Phraſes of it, will ſee it rather points at Christs Reſurrection and Triumph, then his Paſſion. We are too prone to take theſe *παρὰ τὴν ἀπόστολον* upon truſt without examination. The Fa-thers were more excellent; and ſo the Anci-ents, for ſound pietie, then for ſound Expoſi-tion, and dextrous Application of Scriptures. Why may not *David* ſometimes lay by the Spectacles of his ancient Fathers, and ſay, I *have more understanding than my Teachers*. The learned and judicious *Mercer* confeſſes, that our Divines are aſleep, when they expound this of the Paſſion of Chriſt. *Daniel Cramerus* quotes the very place of *R. Samuel*, to main-tain this Propheſie, as appertaining to Chriſt, againſt the Jews. He handles the controver-ſie of the Blood here, whether is meant the Blood of Chriſt, Paſſions or of his Enemies Paſſion, and would reconcile both, as making Christs victory to begin with his own Blood, and end with his enemies blood: and referres to the diſputes of *Lyra* and *Burgensis* about it. Onely in an heat he falls foul upon *Calvin*, as did *Hunnus*, and muſt needs be very angry with

with him, because he will not altogether expound Scriptures, as they do. *Præstat*, saith he, *ut Calvinum, qui solus sapere vult, solum relinquamus, ut solus sapiat.* But his passion clouds his eyes, for others beside Calvin have seen that common way to have but poor grounds, as Junius and Tremelius; Mercer, Tarnovius, Musculus. This I say, not to disallow and throw by the Ancients in all things, but onely to stirre up Divines that have eyes, to use their eyes. Pelagius and others have cited divers of the Ancients, applying this to the Crosse, and make it, *Torcular passionis Christi*; but their meaning is no way literally or directly to be found here.

Vide Tarnovium
in excitat.
Biblio. pag.
418. edit. 2

Observe how fitly this Jew applies it to their Captivitie, *whom hath he trod in his wrath but us Jews? we are they that have been in the winepresse this thousand years.* Yet O the fearfull wish of this Jew, that though he be convinced to be a Christian, yet he wishes the Candles of conviction were blown out; here he speaks like a Jew indeed, that hates the clear prophesies of Christ. *would to God* (saith he) *when we slew the Prophet Esay, we had blotted out this testimonie of his, so manifestly pointing at Christ, that it might not be read and seen against us.* Here he writes out of an exceeding naturall love to his countrey-men and

The 11.
Digression.

Rom. 9.

kinred the Jews in an exasie of Passion. The Apostle *Paul* has an extraordinary vote and desire another way, and beyond rule, when he thinks of the miserie of his countrey men and kinred the Jews. This is to be beleaved, the Jewes will not lose, nor blot out any part of the Old Testament, no not that which seems most against them, though this man in a passion write thus; for they most charily preserve it as their lives, and will not suffer it to be corrupted or mutilated in a word, syllable, or letter: Yea, so religiously do they devote themselves to the letter and writing of the Bible, that they say, if a man through ignorance, malice or impietie, should change one word in the Bible, there is great danger the Lord for that inexpressible offence should throw the world back againe into its ancient indigested Chaos of confusion, because God created this world onely for the Scriptures sake. So exact are they, that no part of the Bible be either lost or corrupted, that they have noted down in their *Masora*, which they call The Hedge or Fence of the Law, not onely every word how oft it is used, but how oft it is in the whole Old Testament to be found with such a Pricke, or with such an Accent. Nay further, and which is a miracle of diligence and faithfulness, they have

Sal. Glafsi-
us in Phi-
lolog. Sac.
lib. 1. tract.
2. de Text.
Hebr. in
vet. Test.
puritate.
Spanhem.
in Dub. E-
vang. p. 2.
Dub. 82, 89

have set downe how many Verses there are in every Book, and have numbred how often every letter is used in the Bible. As the letter *Aleph* or *A* is found by number to bee 42377 times. *Beth* or *B* 38218 times, and so have they taken notice of the rest, to remember how often each letter is used. This doing, quickly would be discovered their unfaithfulnesse in leaving out or corrupting the Scriptures, and that by the Candlelight of their own industrie. Hereupon *Austin* calls the Jews *Capsarios nostros*, *The Christians Library or Bible-keepers*, because they with marvellous diligence have preserved the Old Testament from corruption and losse, even in corrupting and losing times; and are as wooden Candlesticks to the Gentiles, holding out the light of the Law. He quotes the 49 Chapter of *Genesis*, which he calls the Booke of the Generation of the Creatures of *Judah*, that is, Of the Children and Off-spring of *Judah*. Well may I here take occasion to give a reason, why men onely sometimes are called *the Creation*, and *the Creatures*, and whence it arises. To which purpose our understandings may well and soundly take hold on this, that the word which signifies *creatures*, properly in common use among the Hebrews, signifies onely men sometimes, *καὶ ἰσχυρὸν*, as being the

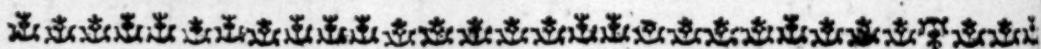
Z. 2

excellentest

Austin in
O. at cont.
Jud. Pagan
& Arian.

Isaac Casaub. in Epist. lib. Car Lab-
bro, Epist. 24.
see Schind-
ler in pen-
taglott. in
Eara.
*Plerumq;
de homi-
nibus
maxime
in plurali
usurpatur*
Coch. in
Tit. Mac-
coth. c. 3.

excellentest of sublolar Creatures. The same Phrase and manner of speaking is much taken up in the Orientall Languages. I shall call in my Witnesse, and he may stand for two or three, he is of such standing and perfection in the Academie of most exquisite learning, it is *Hortibonus*, or *Casaubon*. In the *Arabick Geographie* (saith he) *in abundance of places we finde the frequencie and fulnesse of Cities thus described, the Author saith, that in them there are many Creatures, that is to say, Men.* This may well agree with our *Samuel*, who writ in Arabick, and this may be a good note affixed to the latter end of the 16 Chapter of Marks Gospell, to the illustration of it, *Go into the whole world, and preach the Gospell to every Creature.*



CHAP. XIII.

Ephes. 4.

THe corporall Ascension of Christ he goes about to prove by those Scriptures, that speaks of the exaltation and elevation of God, which he saith must properly be meant of Christ, according to his humane nature, because the meer Deitie is subject to none of these Sites or Postures. That of Psalm 68 is applyed to the Ascension of Christ by *S. Paul*, so that *R. Samuel* the Jew is not a-
shamed

med to follow S. *Paul* the Apostle of the Gentiles, in beleev^{ing} and asserting the same truth. Ephes. 4.

He quores something out of the Prophet *Aser* in his second Chapter, but he forbears the prosecution of it upon this reason, because that Prophe^{sie} is lost, and is not to be found. The Translatour he brings his judgement about the Prophet *Aser*, and reproves the ignorance of R. *Samuel*, that he should think the Prophet *Aser* to be lost, when he is not. And his reason is, that the Prophet *Aser* and *Haggai* are all one, onely *Haggai* is the Hebrew Name, and *Aser* the Arabicke name of the same Prophet, which R. *Samuel* did not know, or at least did not call to minde when he writ so. Now it were good to umpire the matter betwixt *Alphonfus* the Spanyard, and *Samuel* the Jew, and upon looking into it, the Translator will be found in some fault. Suppose there be some agreement betwixt *Haggai* and *Aser*, in their signification. *Haggai* signifying one that solemnizes and keeps a holy, and joyfull day of solemnities, that rejoyces festively: and *Aser* comming of a Verbe that signifies to make blessed and happy, which may accord in this, that the dayes of re-edifying the Temple, and Jerusalem, in which times *Haggai* prophecied, were holy, festivall and

- bleſſed dayes. Though there be ſome ſimilitude, muſt there be Identitie? How doth *Alphonſus* know that *Aſer* and *Haggai* in the Arabick Tongue are the ſame Prophet? This
- I. may be diſproved two wayes. 1. Becauſe *R. Samuel* writ in Arabick, lived among the Arabians, and being both a Jewiſh and an Arabick Doct^r, he was likely to know as well as *Alphonſus* the names of Prophets in the Old
- II. Teſtament, both in Hebrew and Arabick. 2. If *Aſer* and *Haggai* be all one, then let the Spaniard ſhew us this that he quotes in the Prophecie of *Haggai*, of a man aſcending from the miſt of the Sea, and coming up to Heaven. He muſt coyn a new Prophecie of *Haggai*, if he will finde this in it, for our Old Prophet, neither in firſt, or ſecond, ~~chapter~~ Chapter has any ſuch thing. However we ſpeake of this obſcure Prophet *Aſer*, which cannot be found what he was, yet we may well conclude for the Authour againſt the Tranſlatour, that theſe words are not to be found in the Prophet *Haggai*.

Since theſe Notes I have found ſomething that is like this which is quoted, but neither in *R. Samuels* obſcure *Aſer*, nor *Alphonſus* the Tranſlators *Haggai* chap. 2. but in the Apocryphals of *Eſdras*, *Lo, there aroſe a winde out of the ſea, and lo, that man waxed ſtrong with the*

the thousands of heaven. *Iunius* reads it, *Quidam ut ventus*, A certain man as the winde came from the sea. It should be translated a Man, not a winde that did rise out of the Sea; so the third Verse intimates, *that man waxed strong*, not *that winde*. For rising of the winde is not the thing, but the comparison accompanying and illustrating the appearance of the man. I think (pardoning the error of the Authors and Translators Quotation, both of the Name, and the Book, and Chapter) I am the *Oedipus* of this Riddle. And it may well be his meaning was of this place, for in this book he doth (besides this) make use of the Apocrypha, as Chap. 19. he quotes a place out of Jesus the sonne of Syrach, and in chap. 20. he has out of the same Book. Besides, he is subject to some mistakes, for in that 20 chapter he calls it *Salomons* writing, when it is the Sonn of *Syrachs*: and in this 13 chapter he quotes a place in *Esay*, when it is in *Ieremie*, --- *Aliquando bonus dormitat Hebraeus*, calling *Esdra* *Aser*.

Among those were assumed into heaven, he names *Methusalem*, and takes it for a thing granted and known among the Jews. But we must beleeve *Moses*, who saith, that *Methusalem* when he had lived nine hundred sixty nine years, dyed, he doth not say he was translated,

Gen. 5. 27.

August. de
Civ. D. lib.
15. cap. 11.

Ludovic.
Carrer. in
Epist. seu
libro visor.
divin.

Jerem. 31.

ted, which he had newly said of *Enoch* his Father. The Greeks error is, that he lived 14 years after the flood, and was with *Noah* in the Ark, which error comes out of the Septuagints false computation. And some of the Jews (it seems) are in this error, that because his Father was taken into heaven in his body and soul, so was *Methusalem* too. But they that compute and reckon according to the Hebrew numbring of the years, do agree, that *Methusalem* dyed that very year the flood came. Others think he dyed six years before the flood. He concludes the Chapter with asserting the wonderfull birth of Christ, born of a Virgin, without a man, to be a very truth, and plainly foretold by the Prophets of God. Wherein he grants for a truth one of those six things, which are the main Controversies betwixt the Jews and Christians. He takes indeed one place to prove the birth of Christ by a Virgin, which I dare not say flatly that the Prophet did speak it with any relation to the birth of Christ. It is that of *Jeremies*, *The Lord shall create a new thing upon the earth, a woman shall compass a man*. I know the stream of Expositours runn that way, to make it point at Christs Incarnation, both ancient and modern, which made that *Lutheran* Beadle provide so terrible a whip for *Calvin*, and lasht him

him with *Calvinus Iudaizans*, *Calvin* turn'd Jew, because he knew no reason why these words (and other places of Scripture) should be thought a plaine Prophecie of Christ. Neither the consequents, or the Antecedents do give any great light to that sence. And let a man perpend and consider it well, whether the interpretation of *Calvin* be so strange a thing to the meaning of the Prophets discourse and Sermon. He is speaking of Gods delivering his people from the power of Chaldeans, and it shall be so wonderfull, that he saith *A woman shall compasse a man*; that is, the weak and low-brought Israelites, that may seem to be compared to women, being furnished with new strength from God, shall prevail against the Chaldeans their potent enemies, that are strong men; and thus women may be said to bring men into straits. Others besides *Calvin* have thought this sence to be more litterall and proper to that place then to expound it of Christs Birth. *The L. shall create a new tb. up. e. a wom. shall comp. a man*: that is, This wonderfull and new thing will the Lord bring to passe, the Church of the Jews, that like a wandring and strange woman is departed from the Lord by rebellion and Idolatry, to whom

The word *Sabab* do h
not onely
signifie to
embrace
lovingly,
but in an
hostile
manner as
an enemy,
to encom-
passe, be-
siege and
straiten. So
is the word
used in
Psa. 22. 13.
and 17.
It is also
plainly ta-
ken for be-
sieging Ec-
cles. 9. 14.

A a

she

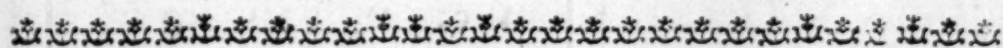
Vide Tarnov. in Exercit. Bib. Quousque averteris o filia, quam reducam? Nā Domin⁹ rem novam creabit in terra, ut qui prius feminas se gerebāt, viri fiant. Thus Luther in his Bible at Wittenberg, put forth in the years 1534, 35, and 36. See Jun. & Tremel. Notes on that place, not pointing to the Incarnatiō. 16d. Pelus. lib. 2. Ep. 11. 95. Alex.

Thom p. 1.
q. 1. 32.
Art. 1.

she was betrothed once, she shall come with bitter repentance, returning to her first Husband, & embracing him again graciously whom she had vilely forsaken. This is that new and wonderfull thing that the Lord should create in this impenitent and wicked people, a new heart to return unto him. This is commonly called *A new Creation*. And if in this *Calvin* play the Jew, then *Luther* was a Jew, and divers others, who could not with their best eye-sight, spie the Incarnation of Christ plainly and clearly in that Text of the Prophet. And if we do not take that peece to confirme Christs spotlesse birth, yet do we not want clear proofs and Prophecies against the gain-saying Jews, to make it appear as noon-day.

Against the applying of the Scriptures unduly and improperly to Christ, the words of the ancient Pelusiot are ponderous, and precious; *This course* (saith he) *puts harness upon the Gentiles and Heretiques in their contentions with us; for when we torture and wrest the Scriptures, which are not meant of Christ, to bring them to point at him, we bring suspicion upon those other Scriptures, which (without any wresting or wringing) do lay plainly their meaning in Christs bosome.* And the great Schoolmaster *Aqui-*

nas writes with a Quill of the same Wing, *When a man, (saith he,) going about to make proof of the Christian faith, shall bring reasons whose clearnesse is not convictive, and in a sort coactive, that they cannot be denied, he layes himself open to the scorn and derision of Infidels and unbelievers, for they will presently conclude, that we lean upon these Reeds, and that these weak reasons are the inducements to our faith, and the grounds our belief lies upon. Whence we draw a Theologicall Canon, That Divine truths must be urged and confirmed by indubitate and clear Testimonies, else it turns to the detriment of the sayers, and it will not convince the gainfayers.*



CHAP. XVI.

SPeaking of Jews reprobation, and Gentiles election, he tels of the Jews proud boasting that they are the sonnes of *Iacob* and *Israel*; pride and contempt of all people in the world besides themselves, is the proper fault of the Jews. He reasons the case here well, Why should they thus contemn and scorn the Gentiles? They say, they onely are Gods portion, and onely fall under the care of his Providence; and the Gentiles run at large without the guidance

Quemadmodum advocatus causam perdit: sic vulgares & triviales concionatores saepe numero concionem habent contra hereticos, & eos imprudenter adjuvant. Sic arma capienda sunt ut hostis vulnera faciat. Nic. Cle-nard. epist. Abbati Tongellarensi lib. 1. Felsr.

R Iachiad. in Paraphras. in Dan. cap. 7. Constant. Imper. in Annotat. ad R. Iachiad. ad ubi citat Abrabam. in Exo.

There is a
 saying
 much in
 the mouth
 of the Jews,
*Omnes se-
 cularij subi-
 to pereant.*
 In Maimo-
 nides his 13
 Articles, he
 saith, They
 shall all pe-
 rish that do
 not be-
 lieve them
 Grotius in
 Annotar.
 ad lib. 2.
 ver. Christ.
 Relig.

Menass'h
 Ben Israel,
 de Resur.
 lib. 2. cap. 9.

Ling. H-
 len. offileg.

of Gods Providence: yea, their Land of Ca-
nnaan is the onely fit and apt place in the
 world to be the subject of Gods providence.
 With them, onely the Jews shall rise again,
 and the Gentiles shall have no resurrection.
David shall confirm this their opinion in
 his first Psalm. In their Talmud they say,
 It is not murther if a Jew kill a Gentile;
 nor is it perjury if he falsifie his promise to
 him, confirmed by oath. Yea, their Talmud
 commands them to hold the Christians in
 esteem as bruit beasts, and no other wayes to
 use them, then as they use beasts. These,
 and many such like, lets us see how the
 Jews pride themselves, and cast the Chri-
 stians & Gentiles low enough in the Court
 of honour.

A learned Jew of these times treating
 of the Resurrection, has a Chapter on this
 Head, *An etiam Gentes resurgent, whe-
 ther the Gentiles shall rise again, or no*; he
 indeed concludes, they shall. What is the
 reason that the Jews every year on the eight
 day of the moneth *Tebeth*, which answers to
 our *December*, do keep a solemn Fast, sor-
 rowing and humbling themselves, in the
 remembrance of the Scripture translated by
 them into the Greek at the instance of *Pto-
 lomæus Philadelphus*? Do they execrate and
 abhor

abhor the memory of that act ? It seems it is out of meer hatred and envy that any good, or any knowledge of God should be scattered among the Gentiles. We hear of old they could not endure to hear *Paul* to speak one word more, when they heard this from him, that the Lord said to him, *Depart, for I will send thee far hence unto the Gentiles* ; so soon as this is mentioned, then they crie out *Away with such a fellow from the earth, for it is not fit that he should live.* In their Stories, as that of *R. Iosue Ben Levi*, that was up and down heaven and Hell, he findes Christians, and abundance of all Nations in Hell, but we hear tell of no Jews there. It is well that God follows not the Jews rule, that scorn all but their own people, *But in every Nation he that fears God, and works righteousness, and Gentile as well as Jew, is accepted with him.*

Act. 22. 21,
22.
1 Thes. 2. 16

Pet. Clunr.
ac. ex Tal-
mud.

CHAP. XVIII.

HE admirably agrees with *S. Paul* in the Application of the nineteenth Psalm to the preaching of the Gospel by the Apostles, *Their sound is gone out into all the earth, and their words into the ends of the world.*

A a 3

CHAP.

C H A P. XIX.

HE applies the Prophecie of *Joel* about the Old men dreaming dreams, and the young men seeing Visions, to the Apostles, and the abundant knowledge of God they had above former times, just as *S. Peter* applies it *Acts 2.* so that he is an Asserter of the truth with *Paul*, he applies the predictions of the Prophets Evangelically with *S. Peter*, and will needs discover himselfe a Christian every way. He makes one notable observation concerning the faith of Christ, That of the Apostles of Christ that embraced the Faith, not one of them did ever recant and return to embrace the Jews faith any more. *Iosephus* the Jew does highly applaud the followers of Christ for their constancy. Writing of Christ, he saith, *There was at that time one Iesus a wise man, if it be lawfull to call him a man.* Mark how this Jew inclined to think there was a Deity in Christ, and something super humane. He proceeds. *This same Iesus did bring to passe incredible works, and he was a Master to men that did receive the truth with much delight and pleasure in it. Many Jews, and many Greeks did he draw unto him.*

This

This is he that was called Christ, whom when Pilate had caused to be crucified, being accused of the chief of our Jewish Nation, yet they that loved him at first, would never give over loving him, and cleaving to him. A rare testimony is this of the constancy of Christian Disciples and Followers of Christ. I omit that he saith of him, that he appeared alive again after three dayes, according as the Divine Prophets had foretold these, and many other admirable things concerning him. Is not *Iosephus* here turned Christian too, making this to be him the Prophets spoke on?

CHAP. XX.

IN the twentieth Chapter, he commends the purity and cleanness of the Christian Rites and service by Bread and Wine, and prefers it before the meddling with the flesh and fat of Beasts slaughtered for Sacrifice by Jews. He makes Scriptures of the Old Testament plainly before-hand point at the bread and Wine in our Sacrament of the Lords Supper. Onely he puts in Water as well as Bread and Wine into that Sacrament, and will make good that new practise of mixt Wine by an old proof from
Salomons

Cyprian E-
pist. 3. Ca-
cilio lib. 2.

Ration. Di-
vin. offic.
lib. 2. c. 30.
Consecra-
tio valida
est cum so-
lo vino.
Tolet. lib. 2
de Institut
Sacerdot.
cap. 25.
Whitaker
in disput.
de Sacr.
Scrip. cont.
1. Quest. 6.
cap. 12.

Salomons Proverbs, where *Wisdom* pro-
pounds mixt Wines: and so it was applyed
to his hand long before him by *S. Cyprian*.
And *Cyprian* indeed doth speak of mixing
Wine with the Water in the Sacrament,
and in that Epistle *Dominica Traditio ser-
vetur*, at which the Papists shout for joy
more then Boyes when they have found the
black in the Bean, as imagining this to be
a strong ground for their weak opinion of un-
written Traditions. But herein our Romanists
run away like Boyes with a wrong errand, for
though *Cyprian* commend the mixing of
Wine & Water, as *Dominicam Traditionem*,
yet doth he not mean an unwritten Traditi-
on, for he goes to prove it from the Scrip-
tures, as from that of Water and Blood is-
suing from our Saviours side on the Crosse.
And he saith at the Institution our Saviour
gave a mixed Cup. You may see *Durands*,
and the Papists foolish mysteries in their
mixing of water with their Wine. *In vino
sanguis Christi, in aqua populus representa-
tur*. And it is very true the Fathers in for-
mer times of old did use *Vinum baptiza-
tum*, or *Crama Eucharisticum*, Wine
tempered with Water, as some call
it, because in the places where they lived
the Wine was so strong it had need to be
well

well-tempered with water, at those times especially when they studied the most sobriety and temperance, in drawing near into fellowship with Christ. Now Eyprians intent was not so much to prove, that we ought to use Water with our Wine, as to disprove the judgement and practise of the Water-Heretiques, the *Aquarii*, that did contend onely water was to be used in the Sacrament, and so did celebrate. These *Aquarii* were also called *Hydroparastatae*, an ancient Heresie, that defended water was onely to be used in the Sacrament. The *Armenians* that said, onely Wine without water was to be used, were both in ancient times counted Hereticks. Moreover, beyond all this, the Ancients some of them did not onely mixe cold Water, but (which some not acquainted with antiquity will wonder at) they did mixe hot water, or boyling water with the Wine. And this hot water they thus infused in way of devout significancy, to minde the faith of the Receivers, that the Blood and water which flowed from Christs Side, were not dead and cold Elements, but that they were lively and effectually; even hot water and blood, issuing from one, had yet the heat of life in him.

Theod.
Balsamon
in schol. ad
Synod. in
Trullo
Can. 32.

CHAP. XXIII.

HE hath a notable way to follow Allegories, and indeed the Genius of those times made many Christians in their writings on Scripture altogether Allegoricall. That of *Salomon*, *Better is a morsell of Bread with love, then a stalled Oxe with hatred*, is a Pool well fisht, when he can catch this Fish in it, that it means the Christians bread in the Sacrament is more acceptable to God, then the Jews killing a fat Oxe for a Sacrifice. This Jew, as our Saviour said of the young man that came to him, and answered prudently, may well have it said of him, Verily he is not farre from the Kingdome of Heaven; for here he commends the *New Testament*, and gives an Epithite as high as he can to the Gospel of *S. Matthew*, calling it, *The glorious Gospell*. And in it he praises that Statute of patience our Saviour will have observed by his subjects, *If any man smite thee on the one Cheek, turne to him the other also*. This is better testimony, and fairer language, then the rabble of the *Rabshakeh* Jews, both cursing and cursed, do commonly give, who call the Gospell which is *Evangelium*, in scorn,

Aven

16. Digres.

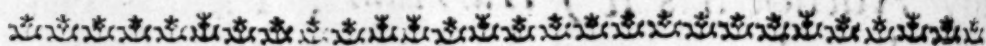
Aven Gillaion, the Volume of lies, or varieties. His perfidious fellow Rabbins will not thank him for writing so to the credit of the Gospell, or praising any of the Precepts or Lessons of Christ; they can read him another Lecture out of a Book among them called *Toledoth, Iesus*, wherein they teach to blaspheme high enough, and then they speak (as they think) well enough of Christ. That book is full of blasphemies, calling Christ *Talui*, *A Gallows Clapper*, or *A hanged Thief*; *Mariam*, *Harriam*, *Mary* the blessed mother of Christ they call *A heap of Dung*. In their calling *Mary* (as my Author has it) *Harriam*, I know not whether he doe not rather meane *Chorim*, which is obscene and filthy in the sense of it. As for *Hariah* it signifies *A woman great with Childe*, and if they call her so, they do it to blot her Virginity, as if she were begot with Childe by man, and so (with mouthes running over with blasphemy and lies) they call her *Sonah*, a whore, or unchaste woman, the polluted one of the world. The Apostles and Martyrs of Christ they call *Lenones*: the Bread in the Sacrament, *A polluted Body*; the Church, *Errour*, and *Preaching*, *Howling*. They call our Festiyall of the Lords Day, *the day of ruine*

Munster. in
Annotat.
ad Hebr.
Evangel.
Matth. c. 1.
Sed paribulo
athrus
interit.
Quid
istud ad
causam?
Arnobius.
Wolfius in
memorab.
le St. Tom. 2
centen 16.
De voce
Halma Vir-
gine & lu-
deorum
conv. tijs
vide Iuni-
um in Pa-
rallel lib. 1.
par. 4.

Munster. in
Annotat
ad Hebr.
Evangel.
Matth. c. 1.
Sonah is
the word
by which
Rahab is
called Josh.
2. 1.

Domus
cloacarum
diruat De-
us Hieron.
de sanc. fd.

and destruction: the Christians little ones they call *Vermine*, or *creeping things*. They are commanded when they passe by the Churches or Oratories of Christians, to say this, *The Lord destroy these houses of Office*. Out of the word *Jesu* they make the number by the Letters of 316. and there they have Curses and blasphemies scarce to be named. O the patience of the just *Jesus*, that endures these wretches Hellish Blasphemies, & doth not suddenly let the Ocean of his wrath on earth carry them with a strange Wave to the Ocean of everlasting fire in Hell.



CHAP. XXVI.

- IN this Chapter, that God hath let the Jews fall from him by a flatt Apostasie, is the thing he would leave as a true conclusion in the conclusion of his Book, drawn from all the pre-cited Authorities, for them deeply to weigh and consider. Two things I specially minde in his Confession, which
- I. are meer Jewish vanities. 1. The first, that they very earnestly, though very idlely, do look for another Messias then *Jesus Christ*, but all their expectations miscarry, proving abortive and uncomfortable.
 - II. 2. The second is,

is, that the Jews in their empty imaginati-
 ons among themselves in their Synagogues,
 do whisper this as a truth, which is a clear
 lie, *That their Messias was born in the Ba-
 bylonian Captivity, though he do not yet ma-
 nifest himself to Israel.* For the first of these,
 how vainly they look after other Saviours, I
 shall prove by an Historicall exemplificati-
 on annexed to that speech of our Saviours
 to the Jews, to verifie it, *I am come in my
 Fathers Name, and ye receive me not, if another
 shall come in his own name, him ye will receive.*
 Our Samuel could give us in a large Cata-
 logue, how oft the Jews have been gulled
 with *Pseudo-Messiahs*, and *false-Christis*, that
 came in their own name; and the poor Jews
 have madly doted on them, as the only pro-
 mised *Messiah*. I shall endeavor to give some
 account of the notablest delusions that that
 people has groaned under in this kind. There
 were of these false-Christis, seducing many,
 some before the destruction of *Ierusalem*, and
 some after, which for methods and orders
 sake, we will in that manner reckon up.

1. There was one *Theudas* mentioned in
 the *Acts* of the Apostles, *who rose up, boast-
 ing himself to be some body, to whom a number
 of men, about 400 joynd themselves, who was
 slain, and all, as many as obeyed him, were scat-
 tered,*

Gerhard.
Harmoniz
Evangel.
cap. 100.

Euseb. hist.
Eccles. l. 2.
c. 11.

Hegeſip.
excid. Hie-
roſol. lib. 3.
cap. 14.

tered and brought to nought. There is some difference about the time when this was, & whether *Gamaliel* mentioning one *Theudas*, & *Josephus* writes of another, not this same. This *Theudas* that *Josephus* speaks of was when *Cuspius Fadus* was President of *Syria*, about the 46. year of Christ, and this in the *Acts*, it is thought, was of another, & of another time. *Josephus* & *Eusebius* out of him, relates it thus, One *Theudas* a Magitian perswaded a great multitude of people, that taking all their wealth with them, they should follow him to the River *Jordan*, and he being a Prophet, (at least inspired so with his owne boastings) they should see him divide the Streams with a word of his mouth, whereby they should easily passe over; with which promise he deceived very many. But *Fadus* sent some Troups of Horse out against them, that they gained little by this dotage, for they suddenly setting upon them, slew many, took many alive, and among the rest *Theudas* himself, whose head being cut off, they brought to *Ierusalem*. *Judas* of *Galilee* was a captain to some Rebels also, promising to free the people from paying servile taxes to the Roman Emperour, whom they followed; but I know not whether he may be accounted among the false Christs. I

omit

omit another, that (as a cunning Impostor) led abundance of people after him to Mount *Garazin*, and deceived many *Samaritans*, whom *Pilate* set upon, and slew them, and brought their businesse to nought.

Joseph. An.
tiq. lib. 18.
cap. 5.

The famous false *Messias*, was *Barcochab*, or *Benchochab*, that is, *The son of the Star*, for he made himself the *Messias*, and said that Scripture was spoke of him, *There shall come a Starre out of Iacob, &c.* *Rabbi Akiba*, a famous Doctor among them as any in those times, when he saw him, he said, *This is the King, the Messias*. Of this *Akiba* they say *Moses* spoke that, *O my Lord, send I pray thee by the hand of him whom thou wilt send*. Now this *Barcochab* was in *Jerusalem* before the destruction of it, as is said, and *Akiba* applyed unto him that of the Prophet *Haggai*, *The desire of all Nations shall come*. This mans arising and reigning they judge was not long after the Passion of Christ. To him not onely the common people, but the chief Doctors and *Rabbies* did give consent and counsell, and did aid him against the *Romans*, untill he perisht, and caused many to perish, so as afterwards they said his name was not *Benchochab*, but it was *Bencozbi*, *The son of a lie*.

II.

Numb. 24.
17.

Galatin. 1.
de Arcan.
Cathol.
ver. c. 20.

Simon Magus would needs act the part
of

III.

Hierom. in
c. 24. Matth
Aug de
Hæres.
Daneus in
Aug.

Hegeſipp.
excid Hie-
roſol. lib. 3.
c. 2.

IV.

Porchet.
Galatia.
Genebrard.
Gerhard.

of a falſe-Saviour, and carryed many after him, exceedingly bewitching and ſeducing the Samaritans and many others, ſaying of himſelf that he was the great power of God, the Word of God, the faire one, the Comforter, the Almighty, the All things of God. He ſaid of himſelf, That he was God the Father that gave the Law on Mount Sinai; that Chriſt did not ſuffer really in the fleſh, but he himſelf was Chriſt, and he called a Whore that went about with him, one *Helena*, the Holy Ghoſt.

After the deſtruction of *Jeruſalem* ſome 48 years and an half, was that other notable Cheat called *Bencozbi*, a ſecond famous Impoſtor of the ſame name with the former; ſo blinde and madd were the Jews, that they never remembered how ſore they paid for the entertaining of the other, that had the ſame name and folly. I know the Jews write ſomewhat confuſedly concerning theſe *Barcochabs*, and for moſt part mention little of the firſt, but attribute all to this laſt; yet others finde out there were two of them, and that out of their Writings. Very much is ſaid of this laſt, whoſe doings ſwallow up the memory of the firſt. The Jews that remained after *Jeruſalem* was deſtroyed, made a Citie called

led *Bitter*, the Metropolis and chief seat of the Kingdom; and took this false Christ for their King. Nay, *R. Akiba*, they write, was blinded the second time, and proclaimed this *Barcochab* the *Messias* also. The Emperour *Adrian* besieged them in the Citie *Bitter* three years and an half, at length he took it, and the head of *Barcozbi* was smitten off: in which War 45000 Jews were slaughtered; but make room for the Jew, his mouth runns over, and he cannot speak a lie, but it must be of the first magnitude, and exceed all lies, for they write, that the Emperour *Adrian* slew in *Bitter* four hundred times tenthousand, till the blood of the slain, like a river, rolled great stones in the stream of it, and carryed them into the Sea, which was four miles distant from the Citie. Nay, that all lyars may take a pattern, the Emperour *Adrian* (they say) had a Vineyard 18 miles in length, and 18 in breadth, and yet he hedged it about with the bodies of them that were slain in *Bitter*. Many other Hyperboles, none of the least, they have about this *Barcozbi*, which I omit. In the Talmud they write, that *Barcozbi* said to the Rabbins, *I am the Messias*. The wise Masters of the Jews said to him again, *It is written of the Messias*, [quod

C c

odorans

In Gemara
Sanhedrim.
cap. 11. se. 8.
15. ex vers.
10. Coch.

R David.
Ganz Por-
chet. in vi-
ctor. cont.
hebr. part. 1.
cap. 10.

Dan. 11. 34
Rab Iachi-
ad paraph.
in Daniel.

Iustinus
Martyr.
Euseb. hist.
lib. 4. cap. 8

odorans erit & judicans] Hee shall smell and judge, Esay 11. 3. That is, he shall judge by smelling who is innocent, and who is guiltie; Let us see therefore whether thou beest able to judge by smelling; and when they saw his smelling was without this judgement, they slew him. This will scarce agree with so great a slaughter of Barcozbi, and all his people, by Adrians Forces. But certain it is, many Jews were now sacrificed to the Romans furie by their sword, that the Lord might thorowly execute his wrath upon them. This false Christ, they say, his reign and rule was some thirty years and a half, and some make it foretold in those words of Daniel, paraphrasing them thus, *Now when they shall fall* (that is, the Israelites in the destruction of the Temple under Titus) *they shall be holpen with a little help in the Kingdom of Bitter*, (which remained to the 52 year after the destruction of the Temple) *and many Israelites shall joyne with them in Bitter: but with flatteries, &c.* Of this Barcozbi all our writers make mention, that speak of those times, and say, he tormented Christians (whiles he had power) with all kinde of punishments, and put many to death, if they would not deny and blaspheme Christ. He is called by Eusebius, Barchochebas,

Barchochebas, ὁ ἡ Ιεσσαὶν Σποδαίτεως Ἀρχηγέτης. He is called by Hierome in his Catalogue of Church Doctors, that were Writers of Books, in the life of one *Agrippa*, surnamed *Castor*, *Chocibus*; and in that Book made Greek by *Sophronius*, *χόχικος*; others call him *Cuziba*, but under all these names is meant this son of a lie, *Barcozbi*, who named himself *the son of a starre*; if he were, it was like the bitter Starr *Absynthites*, or *Wormwood*, that in the Citie Bitter brought such sore destruction upon his Countrey-men. And yet *Rabbi Lipman*, the most blasphemous of all Jewish Doctors, was not ashamed to write, that this *Bencozi* was one of the lawfull and right Princes of Israel, and of the familie of *David*; and his reason is, because when he said, *I am the Messias*, the Rabbins never asked him, *Art thou of the Family of David?* He judges they took it for granted, that he was so. But this may well beseem the lying lip of *Lipman*, who hath writ a Book called *Nitzachon*, or, *his book of victory and triumph over the Gospell of Christ*; in which the blasphemous Spider will needs finde lies, falshoods, and vain things, and poysonous untruths, to make Christ and our Religion ridiculous. Some learned Christians have answered

Hierom. in Catalog. Mellific. Listor. Petavius in Rationar. Temp. Morneus. Io. Philon. Dugo in Christian. Institut.

Writ about the year 1549. Euxtorf. in Biblioth. Rabbinnica.

blasphemous Hebrew, and his *Nitzachon*, as *Munster* in his Annotations to the Hebrew Gospell of *Matthew*. *Postellus* follows *Munster*, and we shall shortly see with us the learned *Constantine L' Emperour*, fully confuting this *Nitzachon*, so as to make such blaspheming *Jewes* leave all their cursed croaking and coaxation, and make them as mute as the *Seriphian* Froggs, and give no croaking sounds at all. Of *Rabbi Akiba* they write, that his Companions some nine were taken with him when *Sozbi* perisht, and they were put to cruell deaths, for *Akiba* (if we durst beleieve them) was put to death by an Iron Comb, with which his flesh was torn off his body. And thus farr we have gone to shew the Tragedy of *Ben-cohab*, and Jewish dotage.

G. Gent. in
Annotat.
ad Mos.
Maimon.
Can. ethic.

V.
Ann. 434.

In the Reign of *Theodosius* the second, came *Moses* of *Crete* to act his part of a false Saviour, giving out he was sent from Heaven, and was a second *Moses*, he would lead all the *Jews* that followed him, thorow the sea to the Continent, dry-shod. For a year together he perswaded them in their Cities and Townes, to leave all their riches and follow him, & he would carry them to the promised Land. At an appointed day to passe the Sea, great multitudes of men, women and Children

Children repaire to him, whom he brings to an high Promontory hanging over the Sea, he bids them cast themselves down, which multitudes did, and perisht, being dashed in pieces on the Rock, or drowned in the Sea. Many were saved, that were about to cast themselves down, by some Christian Merchants and Fishers, that dissuaded them from so madd and murderous an Act, and who helpt to draw many out of the Sea, and saved them from drowning. The Jews seeing the great Delusion, thought to lay hands upon the Impostor, but their false Moses, as if he had been a true Devill, was gone and vanisht they knew not whether, nor how. This was an occasion to bring many Jews to embrace the Christian faith, and to leave the way of Judaism, subject to such dangerous and costly deceits.

Socra. hist.
Eccles. lib.
7. cap. 37.

Of another false Prophet Moses Mamonides makes mention, who arose in the Southern parts, and told the people he was the fore-runner of the Messias, and that in those parts he should shortly appear, and he invited them, *Come ye with me, and let us goe meet the Messias, for he hath sent me unto you, that I may prepare the way before him.* After a year he was taken, they that did cleave to him fled away, and an Arabian King that

VI.

EX Epist.
R. Mohad
Judæus in
Marsilia.

took him, asking him why he did this, and he answering, I did it by command from God: he further demanded, What Miracle or wondrous thing canst thou do to confirm this? He replied, My Lord the King, cut off my head, and after that I will rise again, and live as I did before. The King said, Thou canst not do a greater thing then this, bring but this to passe, and then I and all the world shall beleieve thy sayings are true and good, and that our Ancestors have inherited vanity and lies, which profited them not. His head by the Kings appointment was cut off, but he never yet was as good as his word, to appear alive again, though some Jews are so devoid of judgement, as to expect his reviving, and look for his appearing.

Possellus.

There was *Rex Thaborim*, one called the *King of Thabor*, that would needs be a *Messias*, whom *Charles the first* caused to be burnt. *Maimonides* reckons up four more obscure false Christs, that did arise among the Jews in *Spain* and *France*, and brought misery upon themselves and the Jews.

VII. Among these Impostors was *David El-David*, or *David Elroi*, in the Citie *Omadia*, subject to the King of *Persia*; he had some Power by *Præstigation* and *Magique*, whereby

Ann. 1135

whereby he did work great Signes, and
marvellous things, and gathered people to
make warre with all Nations. Some said
this great power of his was from the speci-
all verrue of God in him, and as he called
himself, so they counted him the *Messias*,
as he said to the King of *Persia*, *I am the
Messias, and God hath sent me to deliver the
Children of Israel.* The King cast him in
Prison, and said, *If thou canst deliver thy
self; I shall know thereby whether thou be the
Christ or no: if thou dost not deliver thyself,
I will put thee to death, because thou art a fool.*
But the Jugler got from Bonds, and though
the King sent Horsmen, and great strength
to take him, yet they returned, and said, they
could do nothing; for they fable, that in
one day he could passe over as much ground
as would serve one ten dayes ordinarily to
travell, by the Art of Schemamphoras. Here-
upon the King himself and his Nobles did
assay to overtake, and take him, and com-
ming to a rivers side they called on him,
though they saw him not; he answered, *Are
ye not fools? Behold, I go my journey, if you
have any power, follow me.* He spread his
Handkerchief upon the flood *Gozan*, and so
he presently passed over, the King and his
servants seeing it, and beholding it. Then
the

Buxtorf ex
lib. Schegb.
Iud.

Gul. Vorst.
ex Mose
Maimon.

Benjamin.
in Itinerar.

the King broke out, *No man can do this, but he whom the King of the world hath ordained King*; and he would needs make him King, but that his Nobles endeavoured to perswade him, that many such things might be done by meer Magique, & eye-delusion. At length the Jews (to prevent the great misery that was comming upon them by reason of him) used means to get him to a Feast and banquet; after which (being asleep in his drunkenesse) his head was cut off, and there was the end of the cheat-Saviour.

VIII.
Pet. Cluni-
ac. lib. con-
tra Iud. c. 4.

I name but another crack in the Jews brain, and then I leave this doting upon false Christs. A King in *Africa* made warre against the King of *Marecco*, who oft having the day, (to get a better part in the hearts of his people) by a fained humility, he would needs ride alwayes upon an Asse, which got him a name, that he was called *The King of Asses*. The fame of which, meeting with the Jews ears, (most shut to the true Christ, most open to false Christs) they presently erect their hearts with hope, and are ready to say as *Andrew*, *We have found the Messias*. Many of them affirmed, the King of whom *Zacharie* prophesied, he should come riding upon an Asse, was now come. Thus the Oxe knows his owner, and the Asse

Zach. 9.

his

his Masters Cribb, but the Jews will not know, nor consider, but are ready to follow every Asse, sooner then to embrace Christ. I suppose, one may probably guesse, this may be he that was called *Bejezid*, the *Preacher*; who was famous for this Title, *Asininus Eques*, the *Knight of the Asse*, and had an Army of 40000. By this time we have made R. *Samuels* words good, that they have in vain looked for a Saviour, and yet all their profit hath been put in a bagge with holes.

Leo African.
can. in de-
scrip. Afric.

18 Digres.
II.

I fall upon a second note, their conclusion maintained among them, That their Messiah is come, and was born in the Babylonish Captivitie. Our Christian Jew well confutes this, because none ever lived a thousand years upon earth, by the confession of all men. *Methusalem*, the greatest Heir of gray hairs & long life upon earth, had his thred spun forth to 969 years, none had more. But if Christ were born in the desolation of the second house, at the time of *Samuels* writing his Book, he should be a thousand and fifty years old, and who but a Jew can have a faith bigge enough to receive and beleieve such a fable? Divers do beleieve their Messiah was born then, and that he is kept secret by God, and must hereafter be mani-

D d

fested

Munster.
de fide Iu-
deor.

fested to Israel. Well, where is this Mes-
siah all this while? Some say, God keeps
him in the Garden of Paradise, till the time
appointed come; and in Paradise, if one
could get in, they might finde him fast ty-
ed to the hair of a woman, nay, and they
have Scripture for it too in *Canticles* 7.5.
*Thine head upon thee is like Carmel, and the
hair of thine head like Purple, the King is
held in the Galleries.* You must here favour
their Interpretation, and take the *Galleries*
for *Paradise*, and take the *King* for the *Mes-
sias*; and then you must suppose, when its
said, *He is held in the Galleries*, that he is
held by a womans hair, which is here said
to be like Purple. Rabbi *Salomon*, though
he have a wise name, is not ashamed to have
too much respect to this wise Exposition.
Others say he is all this while about the
City of *Rome*, and he sits among the Beg-
gars, and Lepers, and such as are full of sores
and botches; or he lies in Vaults, and pla-
ces under the earth, rent and gnawed by
Dogs; and he shews his wounds, the ef-
fects of those gnawings; and that he suf-
fers all this for the iniquities and sinnes of
the Jews, according as they say it is written,
*He was wounded for our iniquities, for our
sinnes was he bruised, Esay* 53. Mark how

In Gemara
Sanhedr. c.
11. sect. 33.

Pet Cluni-
ac. contr.
Iud. c. 3.

they

they see, and yet are blinde ; they see that Propheſie points at Chriſt, and will not ſee it fulfilled in our Chriſt. Many blinde gueſſes, & bold predictions they have had, ſetting down a year, when the *Meſſias* ſhould appear, but all of them have left them lyars, and added to their miſery perpetuall fruſtrations. Rabbi *Salomon* gave them hopes, that their new Law ſhould begin at the deſtruction of the Temple, about 1390. but herein he had *Daniel* his ſtrong adverſary, and they failed in their waiting. One *Zaddias* gave them hopes at the year 1200, but there their Egg was addle alſo, and brought them forth nothing but winde. They had a generall appointment of a publick repentance among all the Jews, men, women and Children, old and young, all over in the Captivitie, kept almoſt a whole year in humiliation, never ſuch humbling ſo ſolemnly, ſince their humbling in the year of Chriſt 1502, for the coming of their Chriſt; and yet all this was answered with a nullity of any Signe, Miracle, Whiſper, concerning any new Saviour; and they were forced to conclude, All our ſupplications, humiliations, and prayers are nothing but emptineſſe, and rejected of God. Rabbi *Abraham Avenares* ſet down a year for

D d 2

their

Poſtel. de
concord.
orb. terræ
lib. 4.

Munſter.

Vossius de
Orig. Ido-
lolat. lib. 2.
c. p. 48.

In Gemara
Sanhedr.
cap. 11.
sect. 20.
Væ deter-
minantib⁹
tempus
adventus
Messiæ.
Morneus
de verit.
Christ. re-
lig. cap. 29.

Porchetus
ex R. Zera.

their *Messias* to come 1444, when *Jupiter* and *Saturn* should meet in *Cancer*; but his *Astrologie* was a meer *Cancer*, proved Cripple, and creeping too short of performance. *Abrauenel* sets down another year in the conjunction of *Pisces*, and they caught no fish in their Net that year 5224. At length they are come to a wise resolution, *Let their Bones be broken, and let them breath their last, that compute years, and set down any periods or limits of time.* They have been so often gulled, they will hearken to no conjectures any more. It were well they would make this Resolution as *Brasse*, and strong as *Iron*. Themselves in this Confession grant they are in a *Cloud* of confusion, and and that they are blinded of God, and know not what to do. Nor are they such as deny large Confessions of the blindnesse of their times; for if the first were the sonnes of men, we are, they say, meer *Asses*, nay, we are not so good as an *Ass*. R. *Ashu*, being asked when the *Messias* should come by a prophane and wicked man, he answered, *Then when darknesse shall possesse you.* He said to him, *Thou curses me*; but he replied again, *It is the word of the Scripture, Behold, darknesse shall cover the earth, and grosse darknesse the people, but the Lord shall arise upon*

upon thee, and his glory shall be seen upon thee, *Esay 60. 2.* In which he plainly confesses, no marvell if the Jews stumble, because they shall be left in a thick spirituall Myst of blindnesse. Blindnesse in part is happened to Israel, untill the fulnesse of the Gentiles become in. They frame their faith into an imagination of two *Messiahs* that shall come, the one the sonne of *Ioseph*, the other the sonne of *David*; *His glorie is like the firstling of a Bullock*, *Deu. 33. 17.* that is, the sonne of *Ioseph*. *Zach. 9. 9.* He is lowly, riding upon an *Asse*, and upon a *Colt the Foal of an Asse*; this is their *Messias* the sonne of *David*. Both these they will needs finde in the 32 of *Esay*, *Blessed are ye that sow beside all waters, that send forth thither the feet of the Oxe and the Asse.* These two are both but one *Iesus Christ*, for he was the sonne of *Ioseph* that was betrothed to his Mother; his son, not by the flesh, but by education and bringing up. Besides, he was the son of *David* by the glorious Virgin his Mother, who by the flesh descended from the Seed of *David*. *Messias* the son of *Ioseph* being dead, *Messias* the son of *David* (they beleeeve) shall raise him again. Their *Messias* shall make them great Feasts, and Marry a Wife, *Kings daughters shall be among*

Gemar.
Sanhedr.
cap. 11.
sc. 36.
Esay 6.
Ro. 11. 25.

Figveiro in
Malac.

Porchet.

Buxtorf.

Manasseh
Ben Israe].
de resur.
mort. l. 3.
c. 5.

Rurfus l. 3.
c. 11.

his honourable women : on his right hand shall stand his Queen in Gold of Ophir. The Kings of the world will think themselves highly honoured, if any of them could get the Messiah to marry their daughter. He shall beget Children, and see his childrens children, and after he shall die as other men : but his children shall rule and reign over Israel. And whiles they are thus under their Messiah, the Christians shall do all their works & drudgery without any wages, Earth shall bring forth fruits for them presently after they are sown; all kinde of pleasure & peace shall they have, &c. Thus they grow up from dotage to dotage, and wander without end, in the framing to themselves a carnall Saviour, and a sensuall salvation. Let the 11 Chapter of the Gemara of the Sanhedrin be perused, and there is enough from the Jews to stop the mouthes of the Jews concerning the expectation of any other Messiah besides Jesus Christ. My intentions are not a full confutation of them, but onely the confirmation of Samuels Arguments.

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CHAP. XXVII.

**H**E pleads against the Jews, that they  
(through incredulity and obstinacy)  
will

will not receive Christ, by the testimony of Saracens and Mahumetans concerning him: Whence we note, that Christs bitterest and blasphemousest enemies are the Jews, his own Countreymen, and Brethren after the flesh. *Venit ad suos, & suos eum non receperunt*, as the *Waldenses* in their Writings have it. They are pertinacious and stiffehearted, nothing will convince them. *Sabatius* a Jew was baptized and made a Christian Minister, he yet afterwards did secretly abide in his Jewish infidelitie. When any of their Zealots are put to death for some pranks against Christ, and Gospell, as blasphemy or perfidiousnesse, yet if their Writers mention it, their evill deaths are commonly set out with this phrase, *He was slain [ propter sanctificationem Dei ] for the sanctifying of God*; as they say of R. *Mordechai* at *Norenberge*. R. *Ganz* relating how five thousand Jews were put to death, he saith *they were burnt in fire [ propter sanctificationem Dei, neque stultitiam vel peccatum tribuerunt Deo ]* nor charged they God with sin or folly, that is, They did not renounce their Judaisme. R. *Amnon* publikely sanctified the Lord by his death. So Rabbi *Abraham* *sanctificavit seipsum propter nomen proprium, seu Dei.* A Christian

disputing

19 Digres.

Socra. hist.  
Eccles. l. 5  
c. 20.  
R. David  
Ganz. in  
Tzemach  
David, seu  
Chronol.  
sacro pro-  
phan.

Idem.

Hebraei  
quidam  
contra ani-  
mi salutem  
tentant  
baptizati  
obluerunt  
baptismum  
Cedren ad  
Imperat  
leon. II  
ri regn.  
Hector  
Pintus in  
Ezechiel,  
c. 1. 16.



disputing with Jews at Rome, when by Scripture he clearly convinced them, yet they remitted nothing of their perrinacie; nay one of them answered, *Although thou shouldest shew it to me as clear as the Noonedayes light, that Christ is the Messias, yet I am resolved of one thing, I will not beleve it.*

It is reported at Coleine there was a Jew (as was thought) converted to the Christian Faith, initiated by Baptism, growing up to many years, a little before his death he rejected with execration the Christian Religion, and professed his Jewish mis-belief, which, it was judged, he had abandoned. Hereupon dying they made this Embleme be infixed on his Tomb; a Mouse is represented pursuing a Catt, with this Inscription, *Quando mus felem capiet, Iudeus etiam conversus manebit Christianus; VVhen a Mouse shall catch a Cat, then a Jew, converted to be a Christian, will remain a firme Christian.* By which it is in a manner concluded, that it is amongst incredibles, to think that any Jew will heartily convert and turn to Christ. Yet God has a time, and a power, and a way to raise up these stones, and make them children to Abraham. *Usquequo Domine.* O for the time when the Jews shall be scene mourning over Jesus, whom they have pierced!

The

Lau Bayer  
liok.in  
theatr.  
Mag.

The last thing is induction of *Alcoran* Testimonies concerning Christ, some have done it besides this man, as *Dionysius à Rickel*. It was the good intent of the Jew, to shame his Countreymen any way out of their infidelity, and might be provoked by the very Turks to think and speak better of Christ. But here is the Poyson, if they write one syllable of truth concerning Christ, they line it with so many Lies, as makes it abominable. This is one of their sentences concerning Christ, *The word of God, and his Spirit entred into Mary the sister of Moses and Aaron, and she without Seed did bring forth Iesus Christ, who was a Prophet and servant of God.* Mark what non-Divinity is here, not speaking as the Gospell speaks, *The word of God and Spirit entred into Mary.* Mark what non-sense and non-reason is here, that Mary the Mother of Christ was the same with Miriam the sister of Moses and Aaron, whereas that Miriam lived thousands of years before Mary Christs Mother was born. I could alledge some good sayings of theirs concerning Christ, but that the Devill is to be rebuked speak he never so well. They say Iesus the son of Mary shall descend from Heaven to earth in the day of the Resurrection, and shall judge the world

20. Digres.

Euthimius  
in Panopl.  
Dogmat.  
Sylburgii  
Saracenica  
seu Mahometica.  
Postell.  
Concord.  
Orb. Terræ

Ex lib. Surench In So-  
ra Elnesæ.



In Tefche-  
reElimam.

Richard.  
ord. Predi-  
cat. in con-  
futat. Al-  
corani c. 13

The like  
did Postel-  
lus under-  
take.

in it with just judgement. Again, *Iesus* shall slay men, and shall bring forth *Gog and Magog*, and they shall die, but *Iesus* shall remain alive, and they that partake of his faith. What ever they say of Christ it matters not, for though they make him great, yet they put him but as a Servingman to *Mahomet*, whom they alwayes exalt higher. It is verily beleevd, they say, by many wise and learned Heads, even in *Arabia*, and followed with reasons to prove it, that the first Author of the *Alcoran* was not man, but the Devill, exceedingly envying the Faith of Christ in the Orientall Parts very much spreading, and Idolatry decaying, to the destruction of which Christian faith this Hellish invention he supposed might mightily prevail. A Religion it is full of vanitie, so as their *Alcoran* may well without tongue-stumbling be called *Acheron*, there are so many both doltish, and Devillish untruths and vanities in it. This we write not from vain hearlayes, and far off reports, their *Alcoran*, and other *Mahumetan* Volumes of Divinity being translated long since into the Latine Tongue, and to be found amongst us. Yet if any desire sufficient witnesse, the learned *Clenard* of *Lovan* will be admitted by all to speak truth in this, as being beyond

yond exception, who lived amongst them a long time, spending his last studies and age in *Africa*, of purpose to learn the *Arabick* Tongue, and to confute the *Alcaron* in its own Language, if God had given him extent of life to perfect his intents. These he relates as parts and Parcels of their Divine Volumes. 1. That *Mahomet* had a far greater spirit of prophesie then *Christ*. 2. That *Mahomet* had but just 14 white Hairs in his head and Beard. 3. That there shall be far more women in Paradise then men. 4. That an old woman praying to *Mahomet*, he would commend her to God, and give her a place in Paradise, he smiled on her, and said, *not one old woman enters Paradise*. Not to name the Paradise promised to them, to be like a pleasant place provided for lusts of Boyes, and fair women; that the Sunne and Moon ride upon Horses; that when the Moon was in pieces *Mahomet* sewed it together again. In the Chapter *Elgem* is written, that the Devils are pleased with the *Alcoran*, and much delighted in it. It is much for their credit to make their *Alcoran* the Devils, and to say it pleases them. Such as this is their Divinity, or Vanitie rather, which should call for our Tears rather then our Laughter, considering how farre this Do-

Clenard.  
in Epist. ad  
Carolus  
Cesarem  
August.

I.  
II.

III.  
IV.



Quid enim  
est hodie  
Christia-  
nismus, si  
spectes  
Gentes  
Mahometi-  
nimum  
quod olim  
Iudæa  
comparata  
mundo re-  
liquo. Cle-  
nard lib. 1.  
Epist. Iac.  
Laromo  
preceptorii.

Socin. in  
epist. 3. ad  
Dudith.  
Puccius  
de univers.  
Redemp.

ctrine of Soul-delusion, and Damnation is spread. For profession of Christianity, if we look at *Mahometan* Kingdomes, and Countreys, carries no larger bulk, then as *Jewrie* once compared to the whole world besides. And now (to our shame) these latter times are become the sink of all Heresies, some are become so unchristian, as they are almost *Mahometans* by faith and doctrine. For are there not amongst us that are *Arians*, *Socinians*, *Puccians*, *Antitrinitarians*, and do not all these conspire in divers points of Religion with the very Turkish *Alcoran*? Was it not *Sergius a Nestorian*, and *John an Arrian*, that helped to compile and make the *Alcoran*? Do not the *Arians* and *Socinians* say as scornfully of the eternall Godhead of Christ, as the *Mahometans* do, *How could God have a sonne since he has not a wife*? Did not *Servetus* (a father of the *Socinians*) say, that the *Alcoran* of *Mahomet*, and the Doctrine of the Church might well be reconciled, if the doctrine of the Trinitie were but left out? Our *Puccians*, *Socinians*, and others among us, say, that all men, whether *Lutherans*, *Calvinists*, *Anabaptists*, *Arians*, so they live piously and honestly, without doubt shall be saved? So saith the Turkish *Alcoran*, that every one of

is of good life, whether Jew or Christian, and  
if that worships God, shall be made partaker  
and undoubtedly of the Divine love.

See Ru-  
therfords  
Survey.

Immortality of the soul is more sleighted  
as by some of ours, then ever it was by the  
ld *Mahometans*. And this is notoriously known  
t- in the world amongst Divines, that if any  
e- Christians turn *Mahometans*, they begin  
y with *Arianisme*, and *Socinianisme*, and then  
e. *Turcisme* is not so strange a thing. *John Paul*  
i- *Alciat*, and *Adam Neuser*, after (with *Soci-*  
s, *nu*) they had oppugned the Doctrine of the  
rs Trinitie, they turned *Turks*, and embraced  
? the Doctrine of *Mahomet*. It is the just  
n hand of God, that they who curiously and  
e scornfully touch that flaming mysterie of  
- Faith, *God manifest in the flesh*, and the high  
1 Doctrine of the Persons, whiles they can-  
, not finde it in reason, they burne both their  
t reason and religion in the flame, and chuse  
e to deny the doctrine, because they cannot  
- descric it by humane reason. Thus the  
ancient Monsters of Blasphemie, though they  
be dead, yet their errours and wickednesse  
die not. I conclude with that of *Petrarch*,  
which, O that it had the like or better ope-  
ration in our hearts, and if our hearts be  
right, they will thus rise; *The more, saith he,*  
*I hear spoken against Christ, it makes me love*

Azoar. 12.

Beza ep. 81  
Melch. A-  
dam in vita  
Gerlachii.

Calovius in  
Pseudo  
Theol. So-  
cin. ort.

Mertuis  
autorib<sup>9</sup>  
hujus ve-  
neni, scele-  
ra tamen  
eorum, &  
doctrina  
non mori-  
untur.  
Phæbadius  
Episc. in  
lib. contra  
Arian.



Petrarc. de  
ignorantia  
suiips. &  
multor.

*Christ the more, and grow firmer in the Faith.*  
[*Sæpe me Christum ipsum Testor de Christiano Christianissimum Hereticorum fecere blasphemiam;*] I call Christ to witnesse, oftentimes the blasphemies of Hereticks of Christian have made me most Christian; have brought me from a lesse degree, to a more high degree in the Christian Faith.

To summe up all, consider but how this Jew hath (like a Christian) professed Christs sinlesse Conception and Birth of a Virgin, his Divinitie, that he is the Son of God, the Righteous One; that he lived poorly, by the Jews was miserably Crucified, that he was Buried, rose again, ascended into Heaven; that he shall come again gloriously to judge the world; that hee hath cast off the Jews because they will not beleeve in him; that he beleeves the Gospell to be a glorious truth, and the Christian Religion onely pleasing to God, and all Jewish Rites abominable: and lastly, that he writes none can be saved that do not beleeve this, that Christ is the Son of God, and the alone promised *Messiah*; and for not receiving this, the Jews are captived and accursed, and under Gods great wrath, whiles they look for salvation by any other. All this considered, what hinders but we may be bold to say

of

of R. Samuel, Behold a Christian Israelite indeed, in whom remains no Jewish guile.

*Solem Aquila confitetur, negat Noctua.*

Tertul. lib.  
de Anima.



*The Creed of Rabbi Samuel, or Articles of his Faith, accordingly as he professes them in this Book, as may be found dispersed in the Chapters, out of which I have reduced it into this form.* 21. Digres.

I. I Beleeve there are two commings of Christ. 2. And that in the first coming Jesus Christ was born of the Virgin Mary without sinne, and without Man. 3. And that he was crucified and sold to death by our Forefathers the Jews, unjustly, cruelly and bloodily. 4. I beleeve that the Jews are in a great sin, for which they are under the wrath of God, in a long captivity, & that this sin was the selling of that Just Jesus. 5. I beleeve they are full of blindness, and all their Sacrifice and service is abominable to God, and that the Gentiles are received in their stead, by faith in Jesus Christ; & that the Service and Sacraments of the Gentiles (according to the Gospell) are acceptable to God. 6. I beleeve the Jews do

I.

II.

III.

IV.

V.

VI.



- do blindly and vainly wait for another Saviour, and that we shall never be delivered from our misery, till we look upon him whom we have pierced. 7. And that all this cursed state of the *Jews* was plainly foretold by the Prophets, and begun to come to passe after the death of *Jesus*. 8. I beleeve the Christians Apostles come in room of the *Jews* prophets. 9. And that the *Jews* do in vain finde fault with, and blame the observances of the Christians. 10. I beleeve that *Jesus* Christ is risen from the dead, and 11, Ascended into Heaven. 12. I verily beleeve he shall come again to judge both *Iew* and *Gentile*, and that the unbelieving *Iew* cannot be saved, but must go into everlasting death; and they that beleeve in *Jesus* Christ into everlasting life.

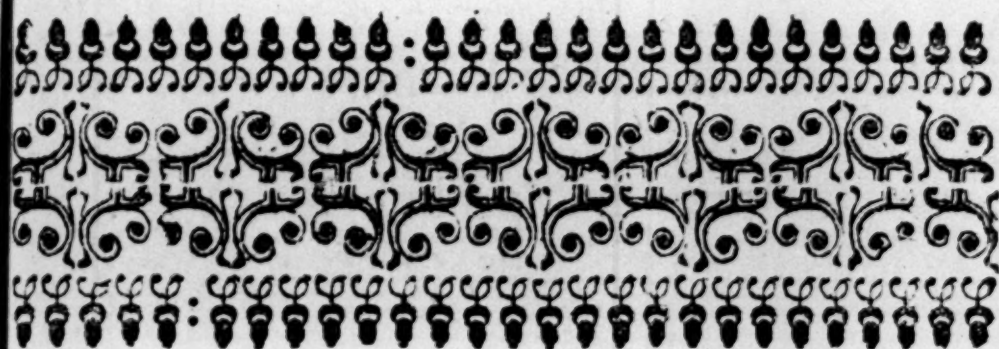
*Iohn* 1.41.& 45.

*We have found the Messias, which is, being interpreted, the Christ.*

*We have found him of whom Moses in the Law and the Prophets did write, Iesus of Nazareth the sonne of Ioseph.*

---

Vivit in excelsis Christus, nec vivere vellem,  
Si non Immanuel viveret ille meus.



## A Postscript Addition to the Annotations.

*Adde this to the reading of the third  
Digression in the first Chapter.*

**T**ouching Hebrew learning, and study-  
ing *Jewish* Authors, it is to be taken  
heed by us, that want of insight into  
them do not make us blindly to condemn all  
that is in them. Towards which well may  
we set down what a Roman Doctor once  
said of this way of Learning; He being  
asked what the *Cabala* was, (which is the  
Jews Theologie, *Ore tradita, Aure accepta*)  
he answered, it was a certain perfidious and  
devillish man, whose name was *Cabala*, and  
this man had written many things against  
Christ; hereupon the followers of this man

F f

were

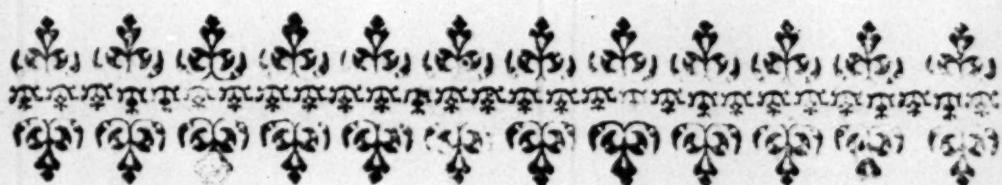
Io. Picus  
Mirand. in  
Apolog. ad  
Conclus. 5.



Melch. A-  
dam. in vit.  
Pellicani.

were afterward called *Cabalists*. This man was out of all danger of what was said of *Paul*, that too much learning should make him madd. Ignorance, the lesse it judges, the more it accuses and speaks evill. Whether the Jews live among us, or no, it is very expedient we should be able to defend our selves, and confute them out of Scriptures, and out of their Writings too, for how great a blott would it bee to have them stop our mouthes. *Pellican*, that famous *German Divine*, the great Magazine of *Hebrew Learning*, confesses, that ever since he was a Boy of eleven years age, he much longed to learn the *Hebrew Tongue*, and that which stirred up his earnest appetite was this: He at that age, being among some other Boyes, heard a *Doctour of Divinity* disputing with a *Jew* about the *Christian Faith*, and the *Christian Divine* was much confounded in making his answers to the *Jew*; yea, and withall a *Jewish woman* set upon him, and set him very hard also. Hereupon he was much astonished, and exceedingly grieved at it, as a stumbling-block of offence to his conscience, seeing the *Christian Faith* by this *Doctour* underpropt with such unsolid and weak Arguments, as *Jews* could overthrow them in the disputes of learned Divines.

Divines. This made him long to be more deeply cōred into *Hebrew* letters, and more able to maintain the onely truth, in which he grew like *Saul*, he was higher then most of the Divines of his time in this Learnings stature.



*Additions to the sixt Digression  
in the seventh Chapter.*

**T**Hough we have shewn the fifty third Chapter of *Esay* to bee meant of *Christ* the Sonne of God, and that out of the Confessions of *Iews*; yet because we have light upon more lightsom evidence since that was first Writ, I thought good to adde something here, because that Chapter is a clear Starre as it were, set in heaven by God, to guide the *Iews* to *Iesus*, if they be not in love with wilfull blindnesse. Let us hear him that was once a *Iew* speak, and tell us how, and by what means he was induced to lay hold on the Christian Faith, and convert to *Christ*, and this is *Iohannes Isacoms* a German *Iew*, and after a Christi-



Ioan. Isaac.  
in defens.  
Heb. verit.  
sacr. Scrip.  
contr. Lin-  
danum, l. 2.

an Professour at *Coleine* in the year 1558. these are his words, *This I do ingenuously professe, that that very Chapter, the fifty third of Esay, did draw me to the Christian Faith. For more (saith he) then a thousand times have I read that Chapter thorow, and I have very accurately compared it with many Translations, by which I have found there is an hundred times more mysterie concerning Christ contained in the Hebrew Text, then can bee found in any other Translation.* And then he declares, how at *Frankford* he disputed with five Rabbins, whom, with arguing out of that Chapter, he so did drive into straits, and stop their mouthes, that they had not a word to answer against his Arguments and Reasons.

Andrad. in  
defens.  
Concil.  
Trident.  
lib. 4.

*Diego Payva Andradius*, the great Defender of the great offending Councell of *Trent*, brings us in more Iewish witnesse for this Chapter against the Iews; I know here some (saith he) of no vulgar learning among Hebrews, that inhabit the inner *Africa*, that were induced by the reading of the fifty third Chapter of *Esay* onely, to leave house, Countrey, friends, fair Estates, Parents, and with inflamed desires of soul to consecrate themselves to *Christ*. I asked (saith he) some of these Iews, that came out of *Africa* into *Portugall*,

to

to be entred among Christians by Baptism, what it was in that 53 of *Esay*, that did so much trouble them, that they could not deny those things to be true concerning *Iesus Christ* the Sonne of God, which are delivered by us, to which they returned me this answer, alwayes that which we translate & read *percussum à Deo*, smitten of God, they use to interpret, *percussus Deus ipse & humiliatus*, God himself was smitten and humbled. By which words they assure themselves, that whole Chapter is to be understood not of some man, but of God himselfe made man, that he might blot out our finnes.

I conclude this with that of *A Lapidè* the Jesuite, that which (saith he) is translated by the Syrians *percussum Dei*, or *à Deo*, smitten of God, out of the Hebrew may be turned thus, *percussum Deum & humiliatum*, God smitten and humbled, *Mucke elohim umeunne*. This very same thing (saith he) did a famous Jew tell me himself at *Rome*. We see when God opens Jews eyes, they stand not so much upon Grammer, but here neglect that, to pitch upon the substantiall truth, and aske not leave at the Rules of Art, when God is bringing them to the Rule of Faith.

Cor. à lap.  
in *Isai. cap.*  
53.

F I N I S.